

Son of Perdition REVEALED,

By the brightness and light of the Son of God in his Saluts: And the Preachers of his Light with their Doctrines & Principles (concerning the mysteries of God & the weighty things of Salvation) Vindicated and Cleared, from the Slanders, Slanders & Calumnies cast upon them by the Spirit of Satan and Antichrist, which hath largely appeared in one *Joseph Wright*, (who esteems himself one appointed by the Flock of Christ for a Defence of the Truth of the Gospel) as is apparent in his Book intituled *A Testimony for the Son of Man and against the Son of perdition*, &c. which he hath given forth against them that preach the Light within.

But herein his Pride, Insolency and Impudency are Reproved, and his bundle of Errors, Blasphemies, Confusions and Slanders (in his book against the Light and the Children of it) Discovered.

And the eternal Truth in its own clearness (touching many weighty Principles of the True Religion) made manifest, for the satisfaction of the people, and of all that are doubtful.

By the Light of the Son of God in his Sermons;
Geo. Whitehead & Edw. Burroughs.

LONDON, Printed for Thomas Streater at the sign of the Bull and Mouth near Aldersgate, 1661.

A Table of the Chief Heads of the
following Discourse.

- 1 **C** Concerning the Light within, Christs coming in the flesh, and dying for all men.
- 2 Concerning the Nature and State of Christ, of the Soul of man, and of the Saints partaking of the Divine Nature.
- 3 Concerning the Resurrection from the dead.
- 4 Concerning that Light in the Consciences of people, which the Preachers of the Light within appeal to, and the subject of their Exhortations by which men are converted and edified.
- 5 Concerning Ordinances.
- 6 Concerning Quaking and Trembling.
- 7 Concerning the sufficiency of the Light, and the Anointing within, to teach all that do believe.
- 8 Concerning meeting together, and silent waiting upon the Lord, with somewhat about Backsliders, and the Spirit that acts them.
- 9 Concerning Humility and Unity.
- 10 Concerning destroying the Whore, discovering secrets and sufferings, &c.
- 11 Concerning the Word of God, and the Scriptures, and the Word and the Writings truly distinguished.
- 12 Concerning the Infallible Teacher, and that it is the Spirit of God that gave forth the Scriptures, and not the Scriptures.



The Epistle to the Reader.

FOR as much as it hath pleased the God of Truth and Righteousness, most gloriously to appear in these last dayes in the hearts of his people, according to his promises of old, who hath said, That he would exalt his Mountain upon the top of all Mountains, and his House should be established, and his Kingdome should be set up spiritually in the Hearts of the Children of men; and he hath promised to dwell in men, and to walk in them, and write his Law in their Hearts, and put his Spirit within them, and they should be his People, and he would be their God, and he alone would be their Teacher and Comforter, and his Day-star should arise in their Hearts, and the Light of his Glorious Gospel should shine in their Consciences.

These things hath the Lord promised, and he is a fulfilling of them in these our dayes in and amongst his People, Blessed be his Name for ever, for he hath opened the eyes of the blind and caused them to see, and Light is risen out of obscurity, and darkness is passing away, and the Light of the Day, even of the Day of God is approached nigh unto his People, and Life and Immortality hath he brought to Light in his People, by the Light of his Glorious Gospel which shines in their Hearts; and they are become the Temple of the Holy One, and his Habitation is with them, and his Promises are fulfilled, and fulfilling abundantly this Day; our Eyes have seen, our Ears have heard, and we have tasted of the Word of Life which is revealed in us, and these things we cannot but bear witness of, and testify concerning them unto all the world that they may partake with us of that heavenly virtue, and be satisfied therewith for evermore, through faith in Christ Jesus, and receiving of him to dwell in them, that they may not be reprobates, for all in whom Christ is not, are reprobates; as it is written in the Scriptures of Truth.

But notwithstanding, though the Lord hath promised these things, and is now fulfilling of them amongst us to his Glory and Honour: yet that adversary the Devil and Satan, doth not cease to make opposition against this good work of the Lord, if it were possible to prevent

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and stop the purpose of the Almighty in his proceedings of fulfilling his promises unto his people ; and it is not unknown through these parts of the world, how many and divers kinds of oppositions the Devil hath made through his Children against the Work of God ; What woful Persecution of these late years hath been brought forth upon the Innocent people in whom the Lord is fulfilling his Promises ? What cruelty exercised ? What reproaches and slanders uttered ? And what obstructions and oppositions hath been made of these late years against an Innocent people, tis hard to be exprest ; every City and Town and Country must bear witness of that cruel Persecution and hard dealing that hath been exercised upon the Innocent people, and for no other end, but for Truth and Righteousnesse sake, and from no other cause, but from the enmity of the seed of Wickednesse in the ungodly world, for the end to oppose and stop the work of the Lord, and these things are so, God, and Angels, and Saints, do bear witness.

And also the opposition hath been great against the work of the Lord, not onely by outward open opposition and persecution through prophane and cruel men, but also by the Professors of Religion of our age, even of such as have cryed, the Temple of the Lord, the Temple of the Lord are we, and such as have professed Ordinances, Churches and Fellowships, and that have thought themselves to be men of Wisdome and Conscience, even such as these have lift up their hands against the Lords Work, and have consulted and imagined mischief against the Lords interprize ; for as the prophane World have persecuted by cruel reproaches and abuses, Imprisonments and unjust dealing as aforesaid, so also have the professors and wise men of this Generation Preached, and Prayed, and written Books, and published their principal Reasons and Arguments against the Way of the Lord, and all this in the opposition to the Work of the Lord, an evidence hereof is manifested by Joseph Wright in his Testimony for the Son of Man, (so called) in which Book he hath fully opposed and gain-sayed the Truth of the Gospel, and the People bearing witness therunto, amongst whom the Work of the Lord is blessed and prosperous, yet hath he partly out of Ignorance, and partly out of malice, set himself in opposition against the work of the Lord, and against his Truth and people as aforesaid.

And his said Book occasionally coming to my hand by a Friend of mine, in the fourth month last as I remember, and I looked into the Book,

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Book and read some part of it over, and did fully observe the current of the matter contained in it, and the drift and intent of the Spirit of the Author, and in my Meditations upon the same I found his work composed and made up of such kind of ingredients as these following.

First, Ignorance. Secondly, Malice. Thirdly, Lyes and Slanders. Fourthly, Contradictions. And fifthly, Down-right opposition to the Truth.

I say, a certain composition I found in his Book made up of all these mixtures, which he had published to the world.

1 His Ignorance was apparent to me, inasmuch as he had in some things mistaken, and placed such and such things upon Account against us ignorantly, and then seemed to confute them, and give his Judgment against us thereupon, and this meerly upon mistake through Ignorance, falsely supposing we held such a thing, which indeed we held not, and so flying out against us in Judgment upon his ignorance and mistakes.

2 His Malice was apparent, inasmuch as he had slandered us, and belied us without good Ground and Cause at all, having perverted our words and meaning in many things, and placed things against us, deeply charging of us without any sound Reason at all rendered by him, but meerly (as to me doth appear) upon his own malice and hatred, purposely to render us odious to the World and to our enemies, which must needs beout of malice and enmity, and not out of love and Gentleness to inform us better, and convert us if wee had been in errors. But I found him to be so far from that Spirit of love and good will towards us, that he hath taken every occasion he could, and also made occasions falsely, to traduce us and to reproach us in the sight of our Enemies, as it were on purpose to enrage the Spirit of the ungodly world to destroy us.

3 His Lyes and Slanders were apparent in such an abundant manner throughout his Book, that every page almost had some contained, even as great reproaches and accusations as well could be, as if we were Hereticks, deniers of Christ, having familiar Spirits, Witches and what not: Such kind of lyes and slanders as these I found a very great number in his Book; it is true, I have not accounted them in particular, but made a gusse at the whole sum, which I suppose may be above 200 of Lyes, Slanders, Callumnies, false-reproaches, Back-bitings, Bitter words and suchlike.

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4 His Contradictions were apparent throughout his book in divers particulars, sometimes saying thus and so, and sometimes quite contrary, sometimes acting us of one occasion, and some time acquiescing in a contrary. And thus his contradictions were made manifest, as in our Answer is at large discovered, as the Reader may observe.

5 His down-right opposition to the Truth was apparent, inasmuch as throughout his book he hath opposed the very Truth of the Gospel, as particularly the Light of Christ which every man in the World is enlightened withall; and concerning Quaking and Trembling, and concerning the anointing and the sufficiency of its Teaching, and concerning destroying the Whore, the Word of God and Scriptures; all these things cum multis aliis, &c. he hath opposed and gainsayed directly or indirectly; and thus as is made manifest in this following Answer, his whole work is compounded of such mixtures and ingredients as aforesaid, as every impartial man may judge.

Well, upon my further Considerations of his Book, I found he had subtilly directed the current of his matter so as it might be taken notice of to be an eminent Work, as he thought, and yet not so to be taken notice of, as if he had directed it immediately in opposition to us called Quakers; for I found not that name once mentioned in all his Book, and yet implicitly he had directed it to us, for his intent was I discovered to be against us, by that word so often scornfully rehearsed To the Preachers of and to the Light within all men, &c. And by divers other things I found that his Book was intendedly against us; and also that his said Book well deserved an Answer from us, that the malicious intent thereof might be diverted, though many other Considerations presented themselves in my mind at my first looking into his work, as 1. The unreasonableness of the time of its bringing forth and publication to the world, (I thought I) is this a time and fit season for us and them to fall into contention one with another, and to oppose each other, to the end, to discourage and dishearten each other in the sight of our publique Enemies, who stands ready themselves to devour us both, and by all means seeks occasions against us, and to ruin us both, if it were possible, who doth account us as two parties of their greatest adversaries, and are persecuting and imprisoning of us as one in opposition to them, and would be glad to see us destroyed; and it being thus with both us and the Baptists

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(so called) thought I again how unreasonable this mans work is at this day, to fall to reproach us and traduce us in the sight of our Enemies, thus opposing of us with tooth and nail, giving libelous calumnies both to his and our enemies, to mock at us and laugh at us to scorn, rejoycing to see us whom they count their Enemies; falling together by the ears, and as it were tearing one another; this I knew would be a great occasion to them against us both in such a season as this, whereas it would have been more meet to have encouraged one another and strengthened one another in the way of Truth and Righteousness, and to have been helpfull to one another in our afflictions and sufferings, especially in the things wherein we do agree, against the common open profaneness, and idolatry, and persecution which abounds at this day in the world, that we might have been a rejoycing one to another as Brethren in Truth, seeing we are both a suffering People at this day, and accounted Brethren by our Enemies, rather then a cause of affliction and grief, and greater tribulation one to another, as this same J. W. had endeavoured in his Book to be the occasion of; this and such like was my consideration, upon which I concluded the unreasonableness of the time of publication of his Book, and the folly and weakness of its Publisher.

2. I considered the error and ignorance of the man, in respect of the subject of his matter as stated by him and prebounced, which is this, against and in opposition to the Light within, many times rehearsed oppositely and scornfully to the Preachers of and to the Light within all men, making this the subject matter of his opposition, as if it were the greatest heresie that could be, that any should preach up a Light within, and this I found he bad set himself to oppose with might and main; and this I found to be the principal Subject of his Treatise, because of which I considered the great ignorance of this man that would appear upon such a subject in such great opposition against it, whereas no one Truth is more full and clear throughout the whole Scriptures, then this Doctrine of the Light within, both in the old Testament and likewise in the first of all, Deut. 30. 11, 12, 14, where Moses the servant of God did preach to all Israel in general, both good and bad, the word that was nigh them in their hearts, and he exhorted them to hear that word that was within them, and to do it, and this word was in every one of them; which Moses did exhort them to hear it and obey it and thus it is manifest that Moses was a Preacher of the word of God, and it is light within men.

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Again Jer. 31. God promised to make a new Covenant with the House of Israel, I will put my Law in their inward parts, and write it in their hearts, and they shall know Me (saith the Lord) from the least of them to the greatest, and they shall need no more, every man to teach his Neighbour, but the Law in their inward parts, and his Spirit within them should teach them; And thus it is plain, the Prophet Jeremiah was sent with a Message of God, to Preach the Promise (to wit) the Spirit of God put in the inward parts, and his Law written in their Hearts; and thus was he a Preacher of the Light and Law of God within men; And David said, Thy Law is within my Heart, Psal. 49. Again Luke 17. 20, 21. When they asked Jesus Christ concerning the Kingdom of Heaven, he said, The Kingdom of Heaven is within you; and in divers other places his Parables signified, That the lost Groat was within, and that the Pearl was within, and that the Seed of the Kingdom of God was sown in their Hearts, Mat. 13. 19. and Rom. 10. 18. By all which and many other places it is an evident truth, that Jesus Christ and the Apostle Paul were Preachers of the Kingdom of Heaven within men, and of the Seed of the Kingdom which was sown in their Hearts, and of the Word of God within in the Heart; and so it may be said, Christ was a Preacher of Light within, for he told them of his Word abiding within them, John 5. 38. and they had not the love of God in them, 42. vers. John 14. 20. And Christ said, I am in my Father, and you in me, and I in you, and if my words abide in you, ye shall ask what ye will; and thus it is as clear as the Sun at noon day, that Christ was a Preacher of the Spirit, and of the Light, and of the Word, and of the love of God within men.

Again, the Apostles preached the same, 2 Cor. 13. Chap. and the fifth, Jesus Christ is in you saith the Apostle except you be reprobates, and Phil. 2. 13. It is God that works in you, said the Apostle, and Col. 3. 16. Let the word of Christ dwell in you, and 1 John 2. 14. And the Word of God abideth in you; and verse 24. Let that abide in you which you have heard from the beginning, and Ephesians 3. 20. according to the power that works in us, and 2 Tim. 1. 14. The Holy Ghost which dwells in us, and 1 John 4. 12. God dwelleth in us, and his love is perfected in us; and thus through-
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out the whole current of Scripture I might bring multitudes of proofs; the Apostles were Ministers and Preachers of the Light within, the Word of God within, the Love of God within, the Father of God within, Christ within, you and God within the Saints; yea, if this will not serve to prove that it is the Ministry of Christ Jesus to preach the Light and word of God within men, I should yet bring many more proofs out of the Scriptures to manifest that Christ and his Apostles preached the Light within men, not only in the Saints but in unbelievers; take one Scripture more, 2 Cor. 4. 6. The Light hath shined in our hearts to give us the Light of the Knowledge of the Glory of God; and thus it is clearly proved out of the Scriptures against J. W. that the Prophets Christ and the Apostles were Preachers of the Light and Truth and Spirit within; And when I considered at large this same Subject of his whole discourse, it appeared somewhat strange to me, that any reasonable man should draw up such a Subject to make a whole Book of opposition against it, like as if he had never read Scriptures, seeing he had thus stated his matter intendedly against us called Quakers, thinking by steering such a course he should confute us in some errours, whereas its fully manifest that he hath steered his course in direct opposition to the Scriptures and the Truth therein contained; and therefore we may conclude of his ignorance and errour, who hath thus justified the Truth of our Principles and D. Armes while he hath thought to oppose them and confute them as errours, and so overthrown himself.

3, I considered concerning returning an Answer to his Book, and I found it meet that it should be answered, for the end to clear the way of Truth from his false and foul aspersions, which were made up by whole groces in his Book, and also lest he should glory and vaunt himself in his folly, as if none were able to answer him, nor to detect him of falsehood, though I was not hasty in falling aboard upon him, and that for divers reasons. First, because my occasions were then very many and weighty, and that of far greater moment to be prosecuted then to leave them for answering of him. 2. Because I saw no great occasion of present bait to fall upon him and to detect his unworthy work, for as to my own particular I could have let his Book have passed without an Answer, and all his Lyes, and Calumnies, and Falsehoods passed without hurt to our particulars, for we are satisfied in the Truth of our

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my thousands of us blessed be God, notwithstanding all mens opposition. 3. Because I would not willingly and hastily have given our foolish enemies occasion to mock and scorn at us while they beheld us aid in exasperating one another, and sowing discord against another to the weakening of our faith and strengthening of them: nor should I but upon this occasion have appeared publick in this manner against any suffering people, for it hath ever been my quality to comfort the afflicted and sufferers rather then to add affliction to them: but upon this occasion I am forced to withstand the insolency of Mr. Wright, to reprove his lies and slanders, and that publickly to the view of the world, and it could not well be avoided; for upon these reasons with some others the Book lay by me divers weeks, till at last I have taken it under hand, for I have heard a report of some haasting enough J. W. his Brethren, as if his Book could not be answered: but he had confused us so, and so highly, unanswerably, and its said by some that he was a whole year or more in bringing forth the said Book, whereby it is proved a Monster, and being brought forth its now imperfect and effects was the end propounded by its Author: well upon these reasons at my first spare opportunity I have leaked thence his Book, and a dear friend of mine while I was absent hence in the work of the Lord elsewhere, began the work for me, and hath answered a part of it, and it is published with no other end nor intent but onely to discover the Truth and to reprove falsehood, and if it prove effectual to any as to inform them to a distinguishingment between Truth and Errour, to discern the difference between the one and the other, and if any be edified in the Truth hereby, I have my end and desire, and if it shall work (through the Spirit of God) any conviction in the hearts of our adversaries, and if so. Wright shall see what he hath done, and repent, my end is fulfilled, but if not I am satisfied in what I have done, finding it to be my duty to send forth this Answer in pursuit of, and to detect J. W. his slanders and reproaches, errors and contradictions.

And now I must commit the serious Reader to the grace of God, and to the Spirit of sound Judgement, that thereby he may read, and weigh the one and the other, and that he may justly Judge by the rule of equity and Scripture proof, the difference of the controversy, and the Right, Truth, and Justice of the one, and

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and the error and falsity of the others, that he may be edified in this matter, for the end that he may follow Truth and Righteousnesse as it is discovered to him, and deny deceit and falsehood where ever he shall meet with it. Thus I shall leave the Reader to the service of his own matter, and hereafter it follows.

London the
9th. day of
7th. month
1661.

Being a true friend to all that love Truth
and Righteousnesse, and one that loves
his Enemies.

Edward Burroughs.

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To the People, called Anabaptists who
are herein concerned, for the clearing of
the Truth to them and others who scruple
concerning it or the Light of it
within.

FRIENDS,

WHat a sad thing is it, that you that profess the Name of Christ and to be his Flock, should be so unwise, and shew your selves so indiscreet and irrational, as to discover such a spirit of bitterness and animosity (especially in this day of Tryal both of you and us) against such as are conscientious towards God in what he hath made known (though in Judgement differing from you) as here that spirit of enmity and malice is plainly discovered, in what hath proceeded from it in this Book, called, *A Testimony for the Sex of Man, &c.* Subscribed by one *Joseph Wright*, who it appears, is accounted no mean man amongst you, for he accounts himself so nearly related to you, whom he calls *The beloved Flock of Christ*, (who are the People called *Anabaptists* which he intends) that he saith, he hath been appointed by many of you (though unworthy) for a defence of that Truth of the Gospel which you profess; but if you were in the Truth of the Gospel, you would not have appointed such a Reviler and Insolent man for a defence of it, nor of you in it, as this *Jos. Wright* hath clearly discovered he is, as is clearly manifest in his Reviling, Reproaching and Slandering such as he calls Preachers of and

to the *Light within all men*, whom his Book is contrived against (he intending the suffering People called *Quakers*, who own and walk in the *Light of Christ in them*) against which *Light* he hath also so greatly manifested his enmity, as if he could not contain his Malice, nor these many sad Aspersions and black revilings in his Book, which he hath produced from the Spirit of Antiehrst and Blasphemy in him; and though he hath appeared in his Pride, Presumption, and boasting Spirit, and as one appointed by you for an eminent defender of your way, as if he were some wonderful Champion and great Warriour, yet by the *Light* which he hath reproached is he discovered, and his weakness and folly made manifest, and he seen to be as feeble a Warriour and Child of *Babylon* as ever formed a Weapon, or lifted up a hand (so publickly as he hath done) against the *Israel of God*; and if you were in Gods fear and true humility, and well considered your own state, and the state of such as are reviled by this your *Defender*, you would not own nor suffer such *Babylonish* Bratts, and dirty frothy Ruff to proceed from amongst you, as this said Book of *J. Wrights*, considering these things.

First, These are Suffering times, which both you and we are in; and how especially we are lyable to suffer for our Conscience, in our obeying that Testimony committed to us, not onely by mens reproaches, but also by Acts of cruelty and Persecution inflicted upon us, because we cannot deny the Lord in what we are perswaded he requires of us.

2. Such Revilings & Reproaches as *J. Wright* hath spread forth against us in the sight of our Persecutors, tend rather to add affliction to us, and to stir up our Persecutors in cruelty against us then otherwise; Seeing that he hath so much accused and reviled us under the names of *workers of Wickedness*, *forerunners of the man of Sin*, *Lyars*, *Blasphemers*, *Deluders*, with many more reviling names, which falsely and unjustly he hath cast upon us, chiefly for Preaching up the *Light within men*, which is the *Light of Christ* and in all his matter there is no just evidence against us, wherein he hath manifested himself as a partaker with the persecuting Generation who smite against us with the fist of wickednes, wch his
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work tends to encourage and strengthen, whilst he is smiting with the tongue like the wicked (who shoot their Arrows against the Righteous) and casting out his mire and dirt upon such as fear the Lord and walk in his Light.

Thirdly, If you truly weighed your own State, and minded the rule of equity in your own Consciences, *To do to others as you would be done by*, you would not spread abroad such reviling Books and bundles of confusion as tend so cause others to suffer who are conscientious towards God in what they know, knowing that in these times, if you be true to your own Principles, you are lyable to suffer also for your Consciences, by such as would assume to themselves a power to be Judges in matters of Conscience and Religion, though they dare not own themselves to be infallible in their Judgements notwithstanding.

Fourthly, Considering how many have opened their Mouths, and published their Books and Pamphlets against us, and how little all their work hath effected or brought forth against us, and how we have in the testimony of a good Conscience been made to trample upon and discover our enemies works, which have so often been brought to nought, this might have hindered this untimely and monstrous birth of *J. VV's* from coming abroad, which though he hath been a long time bringing it forth, it must be turned back into the pit of Darkness and belly of Confusion, where it was conceived, though it appears he was so conceited in his work, and impudency and pride was so high in him, that he thought to prevail more then the rest of his Predecessors, who were of the *Dragons Army*, that have opposed the Truth before him, and that his work would have been more effectual then any besides, that hath been brought forth against us; but herein is he and all that believe him and his work deceived, for both the weakness, confusion and falshood of his matter is easy to see by any unprejudiced persons who have but common sense and reason, for he hath not only openly and falsely reviled us, whom the Lord hath delivered out of darkness into his Light and life made manifest in us, but also he hath set himself to oppose and revile the Light of Christ in all men, and hath done what in him lies, to keep all people

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ple at a distance from Christ who is the true Light, as one not willing that Christ should have any room to dwell, either in his people or in any upon earth; for this *J. Wright* who saith he hath been appointed by many of you for a defence &c. in his Epistle to you (whom he calls the beloved flock of Jesus Christ) he writes *To all them that call upon the Name of the Lord Jesus Christ, who sits at the right hand of God the Father in the Heavens, out of every man on earth, (he saith) and to such wisheth blessings, riches of grace, &c. wherein you that own this J. W. as a defence of Truth may note first how absolutely he hath set himself against Christ and the Truth, who herein hath gone about to limit or divide the Holy One from his People and members, (as also further appears in his following matter) and whose Doctrine tends to keep all out of the Faith of the true Church, and so in the reprobate state, contrary to the Apostles Doctrine, who saith, 2 Cor. 13. 5. Examine your selves whether ye be in the Faith, prove your own selves, know you not your own selves how that Jesus Christ is in you except ye be Reprobates; so that he that knows not that Jesus Christ in him is out of the Faith, and so a reprobate, and much more he that preaches to keep all from knowing Jesus Christ in them while on earth. 2. And in that J. W. hath accounted Christ as he is at the right hand of God the Father, not to be in any man, but out of every man upon earth, he hath gone about to separate the Saints from the right hand of God, and so hath discovered himself both ignorant of Christ and of the Fathers right hand, and of the Kingdom of Heaven in the Saints; for they that are come to Christ, and to know him in them, they are come to the Fathers right hand, and being Christs sheep none shall pluck them out of his Fathers hands, 3. Also about this thing hath J. W. confuted himself, for he hath acknowledged that blessings, glory, and praises are to be ascribed unto the onely wise God throughout all ages in the Churches, by his onely Son Jesus Christ, which plainly implies that when Jesus Christ must be in the Churches, or how should praises be given by him in the Churches to the onely wise God, or how should any glorifie or praise the onely wise God by Jesus Christ unlesse he be in them. Also after this J. W. hath thus told
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people of Jesus Christ, being out of every man on earth, he hath let himself to oppose the *light* of Christ (in all men) who is the true *light* that enlightens every man that cometh into the World.

For in his Epistle, he tells of giving you a discription of one (*viz. error and delusion*) that is most dangerous, and that which he hath chiefly written against, is Preaching the Law & *Light within*, and also accounts it a sad Principle of the Spirit of Antichrist, which now (he saith) runs about preaching up the Law or *Light within*; as also he accounts this Doctrine, *Gross Darknesse*, and so warns you against it: As also he saith, *There hath risen up a most pernicious stratagem of Satan, whereby to delude the Children of God and men, it is a Teaching up the Light within all men*, and he calls them that are in unity with this Principle, the Messengers of Antichrist, and that a Doctrine of Antichrist, and a device of Satan, and chargeth us with detestable blasphemies about it, &c.

So that this Joseph VVright, hath not onely shewed himself against Christs being in his People, but also he hath sought to keep men from his *Light in them*, as one that would shut up the Kingdom of God against men, that they might not enter into it; and so he hath uttered forth his Rage and Blasphemy against the *Light of Christ*, and his *Law in men*, who is come a *Light into the world*, that whosoever believeth in him, may not perish but have eternal life, whose Law and Light it is that we Preach; and Christ told the Pharisees, *That the Kingdom of God was within them*, Luke 17. Though they were wicked men, and sought to shut up the Kingdome of God against others, as this J. VV. hath done, in his foaming out his own shame, and uttering his rage and folly against the *Light within*, so that he might as well have reviled Christ, and said, that he Preached up a delusion, and a most pernicious stratagem of Satan, and a device of Satan, as so charge us for Preaching those things that are agreeable to the Doctrine of Christ; And yet note that notwithstanding all this mans raging against this Doctrine of the *light within* all men, and his reviling it as delusion, and a most pernicious stratagem of Satan, and gross darknesse, he hath (in page 165) distinguished the *Light* which is in us and all men, from
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the spirit of darkness, as accusing our speaking to be not from the Light within all men, nor from the light within our selves, but from the spirit of Darkness, &c. Which though he hath falsely accused our speaking, yet he hath hereby truly Implied, that there is a light in us, and all men that is opposite or contrary to the spirit of Darkness; and thus he bewrayes his own confusion and folly about the Light of Christ in all men, one while to rail so bitterly against it and the Doctrine of it, as the most pernicious delusion, stratagem of Satan, and gross darkness; another while so intimately to grant to a light within all men (which leads to speak truth) as opposite to the spirit of Darkness; As also in page 16, 20, 28, 29, 41. This Joseph Wright saith, *That the Light within, is no other then the work of the Law written in the hearts of the Gentiles, Rom. 2. 14, 15.* And then he saith, *It is evident that these Preachers, are Preachers of the Law, not of the Gospel, &c.* See what gross darkness and confusion this man is in, who cannot distinguish between the Law of God within and the work of it, counting the Law or light within the work of the Law, like as if he had said, that the Law of God within is the work of the Law within, whereas the work of the Law is that which is effected by the Law, is distinct from the Law it self, as much as a conviction or convincement is distinct from that which convinceth; and we in owning the Law of God and its work within, do not deny the Gospel nor Christ as we are accused, no more then the Apostle did, when he went not about to make void the Law, but to establish it, as it was to be obeyed and fulfilled in the Faith of Christ, in whose hand is the Righteous Law, that manifests sin, and witnesseth against it, and this was the Covenant that God promised, to put his Laws in the mind, and write them in the hearts, Heb. 8. And said the Apostle, Rom. 2. 13, 14. *For not the hearers of the Law are just before God; but the doers shall be justified; and this he brings as his reason; For when the Gentiles which have not the Law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts, &c.* Herein he does not go about to destroy the Light or Law, or the work of it within, nor to render it a delusion, nor a sad Principle

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ple of Antichrist, nor a most pernicious stratagem of Satan (as *J. W.* hath done) but owns and vindicates it, and shole that through Faith attained unto its righteousness, which the Jews by works out of the Faith did not. So let any Rational or Indifferent man Judge, whether this *J. W.* hath not in effect accused the Apostle *Paul*; and the Prophet *Jeremiah* and others, with Preaching up a most dangerous delusion, a sad Principle of Antichrist, gross Darknels, and a most pernicious stratagem of Satan, &c. seeing that he hath thus reviled the Law and *light* within, and the work of it in the heart [mentioned in *Rom. 2. 15.*] under these terms; and thus hath he manifested the Malice and Rancor of his Iambittered Spirit against the *light* and Law of Christ, and work of it in the Hearts, and so hath shewed himself an enemy to the Covenant of God, which was to Jews and Gentiles, *Isa. 42. 6. Jer. 31.* and so instead of giving a testimony against the Son of Perdition, he hath absolutely appeared in his work; and after his so much Blasphemy against the *light* in all men, and our Preaching of it up, he is made to confess to the *light* in us and all men, as a differing thing from the spirit of Darknels, [as in page 165.] It should seem that when he writ that, he had forgotten his former revilings against the *light* in all men.

Thus you who are called *Anabaptists*, may see the Brutishness and Confusion of this unworthy man, who hath been appointed by many of you for a defence, as he saith; and what credit or profit will this work be unto you, though he set up himself as a Teacher of the Churches of Christ; and in the same Epistle that he writes to those he calls the *Beloved Flock of Christ*, that are in the Faith and Fellowship of him, according to his Glorious Gospel, when he has hid-den them *beware of hearkning to Preachers up of the light*, He saith, *But if you shall not be warned, I have as to this done my duty, your blood will lie upon your own heads.*

So you may here see what a Teacher of the beloved Flock of Christ (that are in the Faith and Fellowship of him) this *Joseph Wright* is, to lay the same words upon them that concerned the Jews that blasphemed, and opposed themselves against the Truth when *Paul* spoke to them, *Acts 18. 6.* As if
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the beloved Flock of Christ that are in the faith had not yet taken warning, but might be guilty of their own blood, as Joseph Wright would simply and yet this Flock both in the Fellowship and Flock of Christ was there ever such absurdity and confusion as this.

And further, you may take notice, how that after Joseph Wright hath so much reviled and blasphemed the light within, he hath willingly manifested himself an open enemy to the light and the Doctrine of it, where, in his Epistle to the Readers, he hath laid down these words, viz. Although we have both preached and printed against the device of Satan, and have borne witness very much against this delusion, yet so simple are some, both People and Teachers as to run with them, as companions and such as are espoused to this Doctrine, which teacheth up the Law or light within all men, because the Lord knoweth it, and so shall you see day, if you shall not believe it now, that is certainly such a Doctrine would be to commit a Rape, not only upon our very consciences, but also upon our nearest principles, and it is no small grief to us to bear the least tittle of their Thronings, neither do we preach or practise any thing but all is from the ground. These are Joseph Wrights very Words, wherein you may see what presumption and Impudency hath appeared in him against the Law & light and such as preach it, as one that is vexed and grieved that every body should reput him as a partner with such as preach and own the Law or Light within, and so like a Hypocrite and man-pleaser, he hath appeared as one that would get in favour with those that are enemies to the Law and light within, by his extolling against it and them that own it; though in page 164. he hath implicitly confessed to the light within all men as contrary to the spirit of Darkness, and thus all may see this mans wickedness and confusion. And you who have owned him as your Teacher, or a defence of your way, may be ashamed of him, and it is a shame and disgraced your profession, that ever such dirty stuff and absurdities should be protected from amongst you, as this J. W. who hath been so much set up amongst you, hath uttered forth against the Truth and them that live in it, who though he pretends to lay down our own Principles (who Preach and own the light within) as if they were suffi-

ciently known to be ours both by our words of mouth and Books, yet many things hath he charged against us ours, both as to Principles and matters of fact, which he neither mentions the Authors of, nor the Books of ours by which they were asserted; and thus in the greatest part of his accusations and charges against us hath he dealt deceitfully, (like him who is the Father of lyes and lyars, whom he speaks of as he speaks of himself) and not as a rational man, and in very many things he hath absolutely wronged our Principles and Practices, and charged as apparent falsehoods upon us as ever was, as hereafter is made manifest to the shame of him that was the Authour of the said lying Book (called *A Testimony for the Son of man*, &c.) and the shame of all such false Spirits as own him in his work; We see that God hath appeared in judgement against you and your way, and a line of confusion is come over you, since that so many of you (especially of your Leaders) have set themselves in their envy and malice against us who are in the Power of Truth; what do you think that spreading your railing and false Books against us will gain you favour from the prophane world, and be any means to rescue you from persecution, or suffering under the powers of the earth? Do you think to save your selves by reviling the Innocent, as some of the Leaders in your way have gotten themselves out of Prison by swearing contrary to Christs Doctrine after they have been imprisoned for denying to swear, * (when so many of our friends were in prisons for refusing to swear for Conscience sake to Christ.) And not onely so, but several of them who have long been reputed eminent in your way, have (like Men-pleasers) written to vindicate swearing and oaths, as teachers of men both to God, to their own Consciences, and to his Innocent and Conscientious people, such as you have reviled and bespattered

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* Witnesse Jer. Ives, who openly swore to get himself out of prison after he had written against swearing, for which some of them called Quakers openly witnessed against him; also all vers others of the Ropists did swear for fear of suffering as also the said Jer. Ives and John Smith, and Henry Dow (who have long been Teachers) did divulge their deceitful stuff in their books for swearing as those

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with reproaches (in the Book here answered) who would be loath to be so treacherous to God and their own Consciences, as many in your way have been, whatever we suffer either from you or from the persecutors in the same envious spirit which is among you; And yet this know, that we had not published this against any of you, had we not had that great occasion given us by this piece of wicked work which *Joseph Wright* (your Defender) hath brought forth, wherein we who preach the *Light of Christ within*, are not onely slandered and bespattered with his lyes and calumnies as men, but also the Truth of God which we are in and suffer for, is blasphemed, belyed, and perverted, even in the sight of our enemies; in vindication whereof we were necessitated to give this forth, and to deal thus plainly with your Principles which are published by your pretended Defender, otherwise we could have been silent as from meddling with you in this kind, for it is no pleasure to us to bestow so much labour upon such a heap of confusion and absurdities as *I. VV.* his work is, nor to upbraid you with your confusion, and weaknesse in what you professe, especially since you are as in a suffering state, and like to suffer (as we are) if you be true to your Principles, and conscientious towards God in what you know or professe; but you may see the urgent occasion given against us and the Truth, for what we do in this thing. And though *I. VV.* does not name the word *Quakers* by name, yet it is all one as if he had done it, whilst he so often in general words upbraids such as preach the *Light within*; for we called *Quakers* are known to be the people he all along so peevishly imities against, seeing that we are known so generally to own and preach the *Light within* as the Saints of old did, and in that *Light of Christ in us* we see *Light*, and therein are as a City set upon a Hill which cannot be hid, and are in that Truth and Life which will out-live our opposers and persecutors, and do know that power manifest in us which out-shines all the dead

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dead and empty forms, professions and traditions of all
who are out of the life and power of godliness, and let
that hath the Lord given us strength and the spirit of un-
derstanding to see beyond, and to stand over our opposers,
and the envy and subtilty of the Serpent in such as rise up
in judgment against us.

Glory to our God for ever and ever.

And now we come to some of the heads of *Joseph Wrights*
matter in charge against such as preach the Law and Light
within.

CHAP.

CHAP. I.

Concerning the Light within, and Christs coming in the flesh and dying for all men.

J. *W.* his first charge is in these words, viz. *The first thing I lay to thy charge whosoever thou art that preacheest up the Light within men, requiring all People to mind the light which is within them, is this, That thou dost deny that Christ which dyed at Jerusalem, and denyest Jesus Christ come in the flesh, and thy spirit is the spirit of Antichrist &c.* And the first proof for his charge is in these words, viz. 1. *Because in all thy preaching, teaching, and declaring, thou never make mention of Christs dying for the sins of the world, nor that he tasted death for every man, thou art altogether silent in this Doctrine of Christs dying for man in the body of his flesh, &c.* And his second proof is in these words, viz. 2. *Because as is thy word of mouth, even so is thy writings, for amongst them all and in them all there is not one line which teacheth that Christ did dye for the sins of the world, and freely laid down his life as a ransom for sinners, &c.*

Answer, As his charge is universal against all that preach up the light within, it is both false and slanderous, as also all his proofs for it, so that he might as well have said, that the light of Christ in all men, and the Doctrine of Christ which directs to it, doth deny Christ and his coming in the flesh, when as on the contrary, all who truly own and believe in the light of Christ in them, by it they come to be led to the knowledge of Christ from whence it comes, and to the power of his death and the vertue of his life, which none can truly know but as they are led by the light of Christ within, which giveth the Knowledge of the Father of God, and of those things that are freely given to us of God, and Christ said *believe in the light that you may be children of the light,* John 12. 36. Did Christ herein deny himself or his coming in the flesh, as falsely *J. VV.* accuseth all that preach the light within; and in that we are included in his proofs as never

never mentioning Christs tasting death for every man, either in our Preaching or writings ; in this he hath notoriously belyed us, as thousands may witness against him, who have heard us both Preach up and contend for the free Grace of God to all men, and thereby that Christ tasted death for every man, and dyed for all men, and gave him self a ransom for all to be testified of in due time, Heb. 2. 9. 1 Tim. 2. 6. 2 Cor. 5.

14. 1 John 2. 2. Which also as a testimony against J. W. in many of our Books, vindicate the free Grace of God in Christ to all men, and his dying for all, as in a Book Intituled, *The Voice of Wisdom*, by G. W. page 12. and at large in a Book Intituled, *Rusticus ad Accademicos*, by S. F. in both which Priest Danson is answered, and his pleading against Christs death for all men, and his free Grace to all confuted ; as also in a Book called, *A brief Discovery*, by G. W. as in many more Books of ours, the free Grace of God to all, and Christs dying for all men is declared.

Also J. W. his third Proof for his said charge against all that Preach the *light within*, is as false as his former, where he laies down these words (to wit) *Thou dost not gather men and women into Communion with Christ by Faith, teaching them to believe in Jesus Christ, &c.*

Which thing he himself, who hath openly opposed the *light* of Christ in all (and counted the Doctrine of it a strata-gem of Satan), is guilty of, and not we that own the *light*; for it is the *light* that brings into communion with God and his Son Jesus Christ, for they that say they have fellowship with him, and walk in Darkness, they lye and do not the truth, but they that walk in the *Light*, are in the true fellowship and faith, and know the Blood of Christ to cleanse them from all sin : Also J. W. his charging us with gathering by works and not by Faith, in warning all people to look to the *light within*, and such as receive this Doctrine, with being as ignorant as heathens and absolute infidels ; in this hath he slandered us, and shewed himself to be an Infidel, who sees not the *light within*, nor owns it, for the Infidels were such as in whom the God of the World did blind their minds from seeing the *light* of the Glorious Gospel, which shineth in the heart, and giveth the knowledge of the

the Glory of God to them that believe in it, and so works without Faith we deny, but the works that are wrought in the Faith and in the *light* we own; and though J. W. hath so much warned people from looking to the *light within*, as that which must bring them to reconciliation and justification, yet in pages 114. and 125. he hath contradicted his matter against the *light within*, for there he speaks of being set free and justified by performing the condition of the second Covenant, as Repentance, Faith, and Gospel Obedience which those that have sinned, may perform through the assistance of Gods Spirit, &c. as also he saith, so far forth as Persons come to be in Covenant with Christ, and are enabled by him to walk according to his direction, so far are these said to have Christ formed in them, that is, to be brought into a blessed estate of freedom from the guilt of sin, of freedom from the power and dominion of sin, of assurance of redemption from the first death, and of deliverance from the second, and so by Christ to be Initiated to Eternal Life, &c.

Now how should those who have sinned perform the condition of the second Covenant, through the assistance of Gods Spirit, or come into the True Faith and Gospel obedience, and to know Christ formed in them, unless that Gods Spirit or *Light* be known or owned *within*; and if those that have sinned, may come to this state of Faith and Obedience, and freedom from the guilt and power of sin by the Spirit of God, then a measure of this Spirit or *light* is given to all men without exception, seeing that the sinners themselves are not exempted from it, according to J. W. his own words; and thus hath he grossly confounded himself in his own, while railing against the Preaching up of the *light within*, and another while, confessing to the Spirit of God or *light* even in the wicked.

J. W. his fourth Charge is thus, (viz.) Thou which Preachest that all men should mind the *light which is within them*, dost deny the Christ of God which dyed at Jerusalem, because thou hast said to me: when I have made as large a confession of Christ as I now have done, that I am ignorant of Christ, &c.

Answer, What a silly Reason is this, against those that Preach that all should mind the *light within*; as if he had

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said; that because he has made a large confession of Christ, therefore he is not ignorant of him; when as the Devil who favours not the things of God, hath been made to confesse Christ, and many do confesse Christ in words, as largely as *J. W.* and yet are ignorant of him, and of the Power of his death and sufferings, as *J. W.* is whilst he shews him self an enemy to the Light of Christ which we own; and we do not deny either the coming of Christ, or his suffering in the flesh, as we are falsely accused by this reviler; neither do we deny Christs reconciling of the world, nor teach any thing contrary to that of *Rom. 5. 10. 2 Cor. 5. 19* as *J. W.* hath implicitly accused us; for we know and Preach reconciliation through Christs death, and Salvation through his life, whose life is the *light* of men, and this is not any establishing of our own Righteousness, as falsely we are accused; neither are we strangers unto the Doctrine of Justification by the Grace of God through the redemption that is in Christ, whom God hath set forth to be a propitiation through faith in his blood; but how are any justified by the Grace of God, whilst they deny the *light within*? for is not the *light* of Christ within the free gift of his Grace, which hath appeared to all men, and which by his Righteousness hath come upon all men, *Rom. 5. 18. Titus 2. 11.* Which Righteousness is received where the *light* of Christ within is obeyed, and he thereby made known to be a propitiation through Faith in his blood; and we who are come to own this in the true Faith, are come to self-denial, and to deny self-righteousness, contrary to *J. W.* his false accusations against us who Preach the *light within*.

Who also saith in his twelfth page. *But self must be denied and self-righteousness, which is of the Law, yea, when men have done all whatsoever they are commanded, they are to say, with humble hearts they have done but what was their duty, &c.*

Answer, What an Ignorance is this man, who puts no difference betwixt Self-righteousness which is to be denied, and the doing whatsoever we are commanded, which is our duty, as if he had said, in denying self-righteousness, you must deny your duty, on that self-righteousness is mens duty, when as that which brings men to do their duty to God in obeying his

his commands is of God; and though man as in the Servants state may abase and humble himself, yet that Principle of Faith which brings him to do his duty, is to be esteemed of, and as in that he lives, he comes to be reckoned among the Faithful and profitable Servants of Christ, who become his Friends through faithfulnesse, and Christ said unto such, *I call you no more Servants but Friends*, and this is further then the unprofitable Servants Rule.

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And whereas *J. W.* chargeeth such as strangers to justification by Faith in the Blood of Christ, who say, That so far as the creature is brought out of the filth of this world, and to leave sin, so far onely is he justified before God, &c. As also he tells of a poor sinner standing justified before God, and of God justifying the creature, while it is in its sins, in its blood, page 14.

Answer, Herein hath *J. W.* shewed himself ignorant of justification before God by Faith, and of the state of justification, for the Creature is not justified as a sinner, nor in that state wherein it is in the filth of the World, and in its blood, but as it is made just in Christ, being justified from sin and ungodliness, and not in sin, and justified from those things from which it could not be justified by the Law of Moses, and it is not the bearers of the law that are just before God, but the doers that shall be justified; So this justification is not without sanctification, as deceivers do falsely imagine a justification of men, when they are in the filth of the world, contrary to the Apostles Doctrine, who said to the Corinthians, *But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6. 11.* So that he did not deny following the light or Spirit of God within, as in reference to mans justification, nor preach up a justification of men when they are in the filth of the world, and in their Blood as *J. W.* hath done, who notwithstanding, hath in page 124. owned a justification by performing the condition of the second Covenant, through the assistance of Gods Spirit, and that so far forth as persons are in Covenant with Christ, and are enabled to walk according to his direction, so far are they in a blessed estate; as in page the 125. and is not that blessed estate and freedom from the guilt, power and dominion of sin, and assurance of eternal Life and a

justified estate (supposeth *J.W.*) How hath he confounded him self in these things, who hath also granted that they that believe are taught to be holy, as he which hath called them is holy, and to be holy in all manner of conversation, because it is written, be ye holy, for I the Lord your God am holy, 1 Pet. 1. 15. 19. Lev. 19. 2. How then are any justified while they are in the filth of the world in their sins and in their blood? Thus all may see what gross absurdity, confusion and ignorance this *J.W.* is in; who also saith, *The humble do see themselves in a lost and undone estate by reason of sin, which they and all the world are guilty of finding themselves under the curse of the Law, &c.* What fallhood and confusion is this, when as those that are truly humble are taught of the Lord, and freed from the guilt of sin, according to this mans own confession, and the humble and contrite heart is a Sacrifice to God, and not to be reckoned under the guilt of the worlds sin, nor under the curse of the Law, as this *J.W.* hath falsely accused the humble, who are of contrite Spirits whom God regards.

Also *J.W.* hath accused such as followers of the Romish Synagogue, and as being Messengers of Suran, who Preach up the light within, saying; that they lead all such as follow them from Christ to themselves, setting up themselves, &c. As also he saith, *They set up that which is indeed the darkness of this world, the traditions of men, the Doctrines of the Romish Harlot, page 21.*

Answer. What an abused and foolish slanderer is this man, who distinguisheth not between the Light within men, and the men themselves, when as they who truly preach the Light of Christ within do not lead them from Christ to themselves, but to that which is not of themselves, that they may come to deny themselves as he hath taught, and this we own, which is no setting up of strife, nor of the darkness of this world, neither is it any Tradition of man, or Doctrine of the Romish Harlot, as impudently and falsely *J.W.* hath charged against such as preach the Light within, and so hath manifested himself to be one of them who put Light for darkness, and darkness for Light; unto whom Woe belongs, Isa. 5. 20. and the more he strives against the Light the more he confounds and splits himself against the Rock, who having con-

essed that what we preach is the work of the Law in the hearts, Rom. 2. 15. and as much as that there is a light in us and all men, contrary to the spirit of darknesse, and now chargeth us with setting up the darknesse of this world, and the Doctrines of the Romish Harlot; what grosse darknesse, confusion and blasphemies hath he here uttered forth; if J. W. his heart were not filled with envy and malice, he would not shew himself thus impudent in his folly and confusion.

CHAP. II.

Concerning the nature and state of Christ, and the soul of man, and the Saints partaking of the divine nature; and how J. W. hath confounded himself; and shewed his blindness about these things.

JOseph Wright's words, viz. *Thou art a Deceiver, for thou sayest not that the flesh and bones, humane soul and spirit of that man which was born of Mary the Virgin, is the Christ; but thou making no mention of the humane nature, that which thou callest the Christ is the seed, spirit, or light in that man that was born of Mary, p. 23, 24. &c.*

Answer, That which we own to be the Christ is the same that the Apostles and true Believers owned; to wit, That Jesus Christ our Lord was made of the seed of *Abraham* and *David* according to the flesh, and declared to be the Son of God with Power, according to the spirit of holinesse by the Resurrection from the dead, and the seed which the promise is to is Christ, and the last *Adam* was made a quickning Spirit, and the Lord is that Spirit, see Rom. 1. 3, 4. 1 Cor. 15. 45. Gal. 3. 16. 2 Cor. 3. 17. Was the Apostle *Paul* a deceiver for speaking these things (supposeth J. W. ?) which are the same things we speak, though he count us Deceivers, and is not this seed or spirit which is Christ, in them that believe?

Yet J. W. hath confessed That it ought not to be denied, that the Spirit of Holinesse in that person which was born of the Virgin Mary

Mary is the Son of God by eternal Generation, &c. Why then hath he judged any to be deceivers for confessing that spirit (or seed) to be Christ; and we confesse Jesus Christ to be come in the flesh, is it then improper to say the seed which is Christ came in the flesh, and was in that person that was born of the Virgin Mary, seeing that as he was so manifest in the flesh he was the true Christ, without any of J. W. his blind distinctions, who after he hath granted that the spirit of holiness in that person is the Son of God by eternal Generation, he saith, that the humane nature also of that person is the Son of God by temporal Generation, and yet there are not two Christs but one, &c. Did you ever hear such Doctrines as these, which are all one as if he had said that the Spirit of Holiness and humane nature are both one, or that Divine and humane are both one, whereas they are two distinct things, that which is humane is of the earth, as the first man was, as Humane is of Homo, which comes of Humus the ground, of which man was made, (as *adymos*, i. e. *Humanus*, *γῆς, ἢ. Terra, aut Humus*,) but that which is Divine is from above, as Christ is, who is Lord from Heaven; Now though this Christ in time took part of that which the Children had, viz. flesh and blood, Heb. 2. 14. yet we never read that Humane nature is Christ, nor that the flesh and blood is Christ by temporal generation; for to assert that is all one as to say that Christ (who is Lord from Heaven) took upon him Christ in time, (but Christ in the flesh we read of and own) neither do we read in the Scripture that the soul of Christ is a humane soul, for is not his Soul divine and immortal? What, is humane and immortal both one? Or hath he two Souls in one body or person of such differing kinds? And if the humane nature be Christ, and all mankind be of the same substance with Christ according to that nature, as J. W. saith, page 116. Then it followes that the humane or earthly nature of all mankind is Christ, and then they that would know Christ and be saved by him, they must own their earthly (or humane) nature to be Christ or the Son of God, and look to be saved by it, did ever the Apostles preach such a Christ as this? they that cannot see J. W. his ignorance of Christ his nature, soul and

and spirit, they are in grosse darknesse. Now though we deny *J. W.* his unscriptrue-like (and blind) distinction, from which it follows that either there must be two Christs in one person, or else that humane and divine are both one, which no ingenuous person will own; and though we deny his vainly imagining a humane or carnal Christ like himself, yet still we own the true Christ according to the Scriptures, who according to the flesh was of the seed of *Abraham* and *David*, and according to the Spirit is declared to be the Son of God with power by the Resurrection, and that he was the word which was made flesh and dwelt in the Disciples, *John* 1. 14. 1. *John* and his death as concerning the flesh, and his Resurrection and Ascension according to the Scriptures of Truth we own, and that he is Glorified with the Father in the same glory which he had with the Father before the world began, and as in that state his nature, body, soul, and spirit are spiritual, divine, and immortal, at the right hand of power, for as he had power to appear in the transfiguration, and after his Resurrection to appear in divers forms, and amongst the Disciples *when the doors were shut*, *John* 20. so now he being glorified with the Father in that his transcendent glory, he is in a further state then in the dayes of the flesh, when his body was subject to hunger, cold, or other sufferings upon earth; and he is not to be supposed to be like unto corruptible man, or a Christ of the same substance with sinful polluted men, though he be the same Christ still, the same to day yesterday and for ever, not divided, and is the same that descended into the lower parts of the earth, who is ascended far above all Heavens, that he might fill all things with his fullness; who hath said, that no man hath ascended up to Heaven but the Son of man which came down from Heaven, which is in Heaven, *John* 3. 13. *Eph.* 4. 9, 10. *Psal.* 68. 18.

J. VV. saith p. 27. what do they lesse then say I am Christ, which say I speak to the Light in thy Conscience which shall eternally witnesse me; what mean they by this word me, which they say is eternally to be witnessed, is there any thing that is eternally to be witnessed but the eternal God and his Son Jesus Christ?

Ans. If *J. W.* did not know what we mean, that is, to be eternally witnessed (as appears he did not) then he should

should not have judged us with directing people unto our selves (or with saying we are Christ) therein he hath judged us falsely, for that which is eternally to be witnessed is Christ who speaketh in us, *Mat. 10. 20. 2 Cor. 2. 17. & 4. 5. & 13. 3.* who may speak in his own name, and such as would stop his mouth from speaking where he is manifest, are of Anti-christ.

And also *J. W.* his accusing us with not confessing that *Iesus Christ is come in the flesh*, and with onely saying *he is come into our flesh*, &c. These are as false as the rest of his slanders against us, and therein hath he contradicted himself, for before he accused us for saying that Christ is the seed, spirit, or *Light* in that man which was born of *Mary*; what then, do not we confesse Christ come in the flesh, and must we deny Christ come in our flesh? Then seeing that Christ come in the flesh is a general word not onely including that body which he took upon him in the womb of the Virgin, but also the flesh of all his people, who are members of his body, of his flesh, and of his bone, *Eph. 5. 13.*

And the following of the *Light within* thereby to attain unto Righteousnesse, doth not at all render the death of Christ in vain, as *J. W.* imagines, for the Saints in walking in the *Light* knew the blood of Christ to cleanse them from all sin, and purified their souls in obeying the Truth through the Spirit, *1 Pet. 1. 22. 1 John 1. 7.* And this was not any making of the death of Christ in vain, but by the *Light* or Spirit of Christ a witnessing the end fulfilled in them, for which Christ suffered, that they might live unto him; and how should any bear Christ in all things, *Deut. 18. 15 Acts 3. 12.* (as *J. W.* saith) unless they follow the *Light* of Christ within, for wch preaching *J. W.* in his rage hath called us men of *Belial*, *p. 30.* so what grosse ignorance and confusion is he in! And as for Christs saying *if the Light that is in thee be darknesse, how great is that darknesse*, *Mat. 6. 23.* This hath relation to that state where the eye is evil, where that is supposed to be the *Light* which is darknesse, upon which their supposition (who were in that state) Christ spake these words, for the *Light* of Christ is the same that ever it was, and in it self is unchangeable, though in some it shine in darknesse, and the dark-
nesse

ness comprehend it not. And as for those that spoke not according to the word of whom its said, it is because there is no Light in them, Isa. 8. 20. which J. W. also alledges. They were such as walked in darknesse, unto whom there was no morning, as the Hebrew word signifies, מְרֹמְרִים לְיָמֵי שָׁחַר for many speak contrary to the word, that are reproved by the Light of Christ in them, as J. W. may see his own guilt thereby if he be not past feeling) and yet such are come short of the morning, for the Light shineth in darknesse among such as are not led by it to the morning, nor receive Instruction from it. And note further, that though this J. W. hath so much set himself against the Light within, and does not own it to be in all, yet in page 108 he hath confessed That the old ungodly World that was destroyed by the flood of waters would not be turned by the strivings of Gods Spirit, but refused that grace that was so affectionately tendred to them, &c. Wherein to his own confusion he is made to confesse to the Truth; for then if the old ungodly world had the Spirit of God so striving with them, and the Grace of God so tendred to them, what ignorant men are they that deny the extent of the Grace of God, or the Light of Christ now to the world, and will not own it to be in the ungodly, nor that they should look to or follow it in them now? What, was not the old World as wicked as the World now is, or is the Grace of God or his Mercy now, lesse then it was to the old World?

J. W. in pag 110. saith of Christ, It is he that hath two distinct natures in one intire person, no person else hath the like in him, in him onely dwelleth the fulness of the God-head bodily, in no man besides him dwelleth the god-head in any measure bodily, &c.

Answer. Yes, the Saints were made partakers of the Divine Nature also, and such received of the fulnesse of God in Christ grace for grace, and God hath promised to dwell and walk in his people, John 1. 16. 1 Cor. 3. 16. 2 Cor. 6. 16. and can that state be attained by any, and nothing of the Divine Nature be in them? Is God in his People and his Nature divided? What grosse confusion is this Baptist in, and notwithstanding his denyal of the Divine Nature being in Believers; In pag. 111. he saith, that all men in respect of their substance of spirit soull and body, and Christ in respect of his humane nature (as he

calls it) are one, yet in respect of his God-head are not one, &c. what then, hath not the soul of the Righteous any of the Divine Nature in it? How then hath it its immortality? Is any thing immortal that hath not of the Divine Life or nature in it? And are not they that are joynd to God one spirit? What blindness is this? *J. VV.* in, who also after he hath denyed that nature which is in Christ to be in any man else, (*viz.* the Divine nature) he hath in pages 113. and 116. accounted that the Divine Nature is the spirit of holinesse (or that they are one.) so that in his denyng the Divine Nature to be in any except Christ, he hath denyed the spirit of holinesse to be in the believers, from which it followes that none of the believers are Christs, and that Christ hath no flock, for *he that hath not the Spirit of Christ is none of his*, so all that reads this may see how this Baptist hath gone about to shut Christ his Nature and Light or Spirit out of all people, (not onely unbelievers but Saints) and how his Doctrine tends to keep all people in darkness from Christ his Divine Nature and Spirit. And so this Baptist in telling of two distinct natures in the person of Christ, (*viz.* the spirit of holinesse or Divine Nature, and the humane nature) and calling each of these natures the Son of God (though he own them to be two distinct natures) as in pages 24. & 110. & 111. & 113. what he hath said herein is all one as if he had said that there are two Christs in one person, when as Christ is but one, and is the same yesterday to day and for ever, glorified with the Father in the same glory which he had before the world began, and this Christ is in the Saints, and the same spirit of holinesse which raised up Jesus from the dead dwelleth in them, so that the Divine Nature is not excluded out of them, as this Baptist hath often implied; and nowhere do we read in Scripture that that nature of Christ which hath been free from hunger and cold ever since his Resurrection, is a humane (or earthly) nature according to this mans words, who hath shewed himself both ignorant of Christ and his nature, (as now glorified with the Father) which is of an immortal or spiritual being, or kind.

Joseph Wright saith, p. 116. That the flesh, soul and spirit of all men, and the flesh, soul and humane Spirit of Christ is of one substance.

Answer.

Ans. Oh grosse darknesse and errour, to imagine that the flesh and soul and spirit both of all men and Christ are of one substance; what then, is the soul and spirit made up of flesh? If they be of one substance then must the soul dye with the body, and then where is its immortality? And why is the Spirit a distinct thing from the flesh, and a body without the Spirit dead? And further, how are all mankind of the same substance with Christ, when as the substance of Christ never sinned, but thou *J. W.* sayest, *ye are unclean because ye are propagated in unclean lust*, what are you of the same substance with Christ or of his nature, (who is in a glorified state in immortality and eternal glory) when you are so propagated and are unclean; thou art yet unclean and exceeding sottish, or else thou wouldst have been ashamed to utter such confusion and folly as thou hast done; as also after thou hast asserted that all mankind are of the same substance with Christ, thou hast told us, p. 121. *That man became like the Devil by sin* (as thou sayest *the Hebrew word may be rendred*) which is as much as if thou hadst said, that that which is like the Devil is of the same substance with Christ, shewing thy self wholly ignorant of Christ, and of his substance, and flesh, which is not suffered to see corruption.

And further, in pages 128, 131, 132, 134, & 58, 59. it may be observed how thou puttest afar off the state of the Church, or believers being conformed to the Image of the Son of God, that he might be the first-born among many Brethren, (as in *Rom. 8. 29.*) which thou puttest afar off as to be attained, but at the Resurrection of their bodies from the graves, (which thou tells of) and then (thou blindly sayest) *Christ will give himself unto it, (viz. unto his Church) and make it like glorious with his own glorified humane nature, and then the Church shall resemble her head, &c.* Herein hast thou perverted both that Scripture of *Rom. 8. 29, 30.* and that of *Eph. 5. 25, 26. 27.* for the Apostle does not put that cleansed and glorious state of the Church (wherein they were made conformable to the Image of Christ) afar off till after death as thou hast done, for the Saints were come unto the Church of the first-born, and knew Christ born in them, as he is the

first-born in many Brethren, *et multa alios, and who be justified, them also be glorified, Rom. 8. 30.* and Christ gave himself for his Church, that he might sanctifie and cleanse it, and present it to himself *not having spot or wrinkle or any such thing,* but that it should be holy and without blemish, *Eph. 5.* Now doth not the Church resemble her head when she is brought into that state of purity for which Christ gave himself, which refers to the time past; its not said there, that he will give himself (as in the future Tense) so to cleanse his Church at the Resurrection of the bodies out of the graves, as thy words imply, who also to prove that the Believers partaking of the Divine Nature in this Life is but in part, bringest *Rom. 7. 25. With my mind I serve the Law of God, but with my flesh the Law of sin,* wherein thou hast implied that the Apostle was not freed from serving the Law of sin while he was in this Life, (what a sad life wouldst thou make *Paul* to live?) and so like the deceivers and blind guides hast put freedom from sin as far off till after death, that the bodies shall be raised out of the graves, and when that shall be thou knowest not, when as the Apostle passed thorow the warfare and attained to the victory over sin, and *the Law of the spirit of life in Christ did make him free from the law of sin and death,* which sometime had ruled in his members, and he could say before his decease, *I have fought the good fight, &c.* though several times he condescended to several states or conditions below his own, as he did to the *Romans*, and others, and became as weak to the weak, and as one under the Law to them that were under the Law, &c.

And thou sayest, p. 139. *That humane nature by personal conjunction with the Divine Nature, being become so spiritual, that it may be truly said The last Adam, that is, the created substance in Christs person is now made into a quickening spirit, &c.*

To which we say, how then is all mankind of the same substance with Christ (as thou said before) what are they all quickening Spirits, or is the Humane Nature of all man-kind a quickening Spirit? Canst thou not distinguish betwixt that which is Humane (or from the earth) and a quickening Spirit?

Spirit ? What gross absurdity hast thou herein implied ? And what a vast difference wouldest thou make betwixt Christ and his Nature (now when he is in a glorified state, further then in the dayes of his flesh) as if he were become a quickening Spirit which is divine, but there is a nature in him that is Humane, so the Nature of the quickening Spirit is of the earth (according to thy words) as the first *Adam* was, and so thou canst not distinguish betwixt the first *Adam* and the second, though the first *Adam* and his Humane Nature is of the Earth, but the second and his Nature and Image is Divine and Heavenly according to himself who is Lord from Heaven, whose state is glorified, spiritual and immortal, wherein that which was mortal, which in time he took upon him, is swallowed up of life and immortality, and he (as Glorified with the Father before the world began) made higher then the Angels, though they be ministering Spirits.

And whereas thou *J. W.* countest it *Blasphemous, and of Antichrist, to think that any part of man, Spirit, Soul or Body is of the Divine, Eternal and uncreated Substance, &c.*

To that we say, Is not that wherein the Soul hath its immortality of the Eternal Life or Substance ? else whence had the Soul its Life and Immortality, and what is it in it self ? For shall not the Soul if saved from the power of sin, be eternally in the feeling and enjoyment of the Love of God ? And if not so saved, shall it not Eternally be under a sense of his Anger ? And was not man made in the Image of God, and had the *Breath of Life* from God in him whereby his Soul lived ? Was not that Image and Life Immortal ? And whereas thou seemest to admit of a Perfection that Believers may attain unto, and yet sayes, that the perfection of God and of the Divine Nature of Christ, is of a different Nature from the perfection of man, &c. This is as blind a business as thy former, denying the Divine Nature to be in any but Christ ; for there is no true perfection of Holiness that the believers attain to, but what they have in God and Christ according to his Divine Nature which they partake of in him, who hath exhorted the Saints to be Perfect, as their Heavenly Father is Perfect, that they might

might be Holy in all manner of conversation; so that thy sinful Doctrines (which are for sin the term of Life) do tend to make the commands and Work of Christ of none effect.

CHAP. III.

Concerning the Resurrection, and J. W. his silly reasoning and vain conceits about it.

ANd as concerning the Resurrection from the dead, we do not say that the Resurrection is past with us, as *J. W.* in page 63. doth falsely accuse us, for we are in him who is the Resurrection & the Life, and by whom comes the Resurrection from the dead, *John 11. 25. 1 Cor. 15. 21.* and we are against those that in saying the Resurrection is past, have gone about to destroy (or do overthrow) the Faith of some, *2 Tim. 2. 18.* for through Faith many are in the way to attain to the Resurrection of the just; and so according to the Scriptures we do own a Resurrection both of the just and unjust, and that some shall come forth to the Resurrection of Life, wch they that abide in the Faith until death shall attain to, and others to the Resurrection of Condemnation which is their portion who believe not in Christ, who is the Resurrection and the Life, wherein the Righteous shall shine as the Stars for ever and ever, but the wicked shall rise to shame and contempt, *Dan. 12. 2, 3.* And why does *J. W.* count it absurd, as in pages 54, 55. that the Seed of God should be sown in one condition and raised in another; seeing the Apostles words are plain to that effect, for that which thou sowest is not quickened except it die; and doth not that Seed suffer in man by corruption, before it be raised in incorruption, and is it not the Seed of God that is sown in weakness and raised in Power, and every Seed shall have its own Body, and what is it God gives a Body to at all please him but the Seed? And what Seed is that is raised in incorruption, Glory and Power, but the Seed of God? before which State of the Seed be attained to, the Seed is known

known in suffering in death and in corruption, though in it self it be incorruptible; for it could not be said it shall be quickened, unless after it be sown it dye; and in respect of its being sown, in weakness and dying, (as to them in whom it is sown, who are not redeemed into the state of the second *Adam*) its said to be sown a Natural Body, as also there is a Natural Seed, or Seed of *Abraham* according to the flesh, that this Seed of God takes hold on or takes upon it; but in respect of its being raised in Power and Glory, it is Spiritual and Immortal, as being beyond that state in which it is sown in weakness, which states none comes truly to know, but as they come into death with the Seed, and to be raised up by the Spirit that raised up Jesus from the dead, which Spirit where it dwells doth quicken the mortal bodies, and doth bring into the likeness of Christs Glorious Body, and as many as are dead with Christ shall live and appear with him in Glory, and witness the Body of their lowliness made like unto his Glorious Body, whose they are, and such who come to the Resurrection of the Just, and to see the mortal Body which was dead because of sin, quickened by the Spirit of Christ dwelling in them, shall come to witness that of *Hosea* 13, 14. fulfilled, for they shall come to be *ransomed from the Power of the Grave, and redeemed from death*, as the Seed comes to live and reign, which cannot be holden of death nor kept in the Grave, but is the destruction of the Grave; and this the Prophet witnessed when he was delivered from the power of the Grave, and his soul brought out of the Pit, by the sides whereof the Graves were set; And why saith *J. W.* in page 60. as that arising which Christ through the Faith of the Operation of God, is not the Resurrection from the dead, nor the state of perfection which the Faithful unto death shall obtain? &c. What do not they that rise with Christ rise from the dead? And was not that the Resurrection from the dead that Saint Paul desired to attain to? *Phil.* 3. 11. Are not all men in sin dead? And do not they that rise with Christ, rise out of sin, seeing the Saints that had been dead in trespasses and sins, when they were quickened and raised in Christ, they were come to live in him with whom they shall live, who first knew

Col. 2.
12

knew what it was to die with him, or to be baptized into his death, *for the dead in Christ shall rise first*; and is not that a state of perfection, where there is a Resurrection in Christ, from sin and the death which came in by it? For is it not sin that caused the imperfection? And that the Resurrection from the dead, is a raising of man from the dead in every part wherein he is dead by reason of sin, and to live in every part wherein he lived before he sinned, (to wit) to be alive in Spirit, Soul and Body, as in page 66. Who denies that? For because of sin, death hath come over man in every part, both over spirit, soul and body; so that where man is raised out of sin by Christ, who is the Resurrection and the Life, his Spirit is quickened that it can rejoyce in God, and his soul is raised up out of death, that it can magnifie him who is the Saviour; and if Christ be in you, *the Body i dead because of sin, and the same spirit that raised up Jesus from the dead shall quicken the mortal Body*, and the Creature it self thereby comes to be delivered into the *Glorious liberty of the Sons of God*; so that the Resurrection of the whole man (*and of every man in his own order*, 1 Cor. 15. 23.) over whom death and the Grave had dominion we own, and do not take a part of it for the whole, as falsely J. W. accuseth us; But whereas J. VV. imagineth that the Redemption of the Body (spoken of in Rom. 8. Which the Saints groaned travelled and waited for is not to be enjoyed till the Natural and visible bodies of men shall be raised out of the Graves, as in page 63. and 53. and 55. This is like the rest of his vain Imaginations and foolish dreams about the Resurrection and other things, for this would suppose that that Redemption of the Body from the bondage of Corruption [which Saint Paul and other Saints so many hundred years agoe did travel, and wait, and hope for in their suffering state] is not yet attained, which would render their Faith, Hope and Travel ineffectual; and what then was that bondage of corruption, and that suffering under which the body suffered, and from which they waited for redemption, is it some bondage or suffering that the Saints so long deceased both were in their dayes (and are yet) in suffering under, if they be not yet attained to the redemption of the body, which so long since they traveled

travelled for, as this *J. W.* ignorantly seems to imply, which his reason is like his saying, that God is declared to be the God of *Abraham, Isaac and Jacob*, because their bodies which are dead shall live again, when as he was their God, because they lived with him and were in him, and were in the bosom of the Father, who is not the God of the dead but of the living; And as for that of *Job* 19. 25, 26, 27. Which he mentions, where *Job* knew his Redeemer living, and that he should stand upon the Earth, and that in his flesh he should see God; whom (said he) *I shall see for my self and mine eyes shall behold*, &c. After this *Job* knew his hope herein fulfilled, when he said to the Lord, Chap. 42. *I have heard of thee by the Hearing of the Ear, but now mine eyes see thee*. Now it is not to be supposed that *Job* did either see or expect to see God with bodily or carnal eyes, for who so imagines, they must suppose God to be visible like themselves, and not a Spirit, nor an immortal invisible being, who is to be seen spiritually and not carnally, who is in that immortality and Glory with no man (as mortal) can approach to or behold with that which is mortal: and what silly reasoning is it for *J. W.* from that of *Rev.* 20. 4. to Query *What part of man is it which is capable of being beheaded; Is it not the Body? Therefore the bodies lived*, &c. When as that of *Rev.* 20. 4. speaketh onely of the Souls of them that were beheaded for the witness of *Jesus*, and the Word of God; so that his reason is as if he had said, that because the Souls of them that were beheaded lived, therefore their Bodies when they were beheaded lived, when as the souls and that which was beheaded are spoken of as distinct things (*viz.*) the Souls of them that were beheaded; so that where the Scripture mentions the Souls, as including the whole man or men, as *Gen.* 46. 27. which *J. W.* cites, this will not prove his absurdity; and the like reason for his dream about the bodies hath he in page 70. from *Luke* 16. of the rich mans being tormented, which torment (he saith) is to be understood to be upon the body of the rich man, from his desire that *Lazarus* might be sent to dip his finger in Water, to cool his tongue, a part of his Body, &c. Wherein *I. W.* sheweth himself both ignorant of Parables and mysteries, wherein he hath implied, as if the rich mans body was then in hell when he

was so tormented; when as Christ saith, *The rich man dyed and was buried*, and speaks that of *Lazarus* & the rich man, as in the time past; & then where was that Hell out of which he that was in it could see *Lazarus* in *Abrahams* bosom, betwixt *Abraham* and which Hell there was a great gulf fixed? And what was it in the rich man then that let him see *Abraham* and *Lazarus* a far off? Did he see them when he was in Hell with bodily eyes, yea or nay? And as for *J. W.* his Comparison, page 55. of the Wheat arising out of that very Seed, and that very Kernel which was sown, even so (saith he) shall it be in the Resurrection from the Dead, the Natural and Visible bodies of those that believe in Christ, although they shall not be raised as they are sown, yet they shall be raised out of the Grave, &c. This is contrary to *Iob. 7. 9.* and *1 Cor. 15. 37.* and this his Comparison doth not parallel his matter intended and asserted, unless he can prove that the Bodies of all that are deceased or die, are so reserved, and their substance remain in the Earth or Sea where they die, as the Wheat that is sown which brings forth its own Body, which absurdity no rational man will believe, though herein he hath contradicted himself, for the same grain of Wheat that is sown, is not that Body or Ear that grows forth; and said the Apostle, *1 Cor. 15. 37. Thou sowest not that Body that shall be*, though every Seed shall have its own Body, which who knows the mystery of the differing Seeds, they come to know the Body of each, which are of the Nature of those Seeds they belong to; and there is also a *Natural Body* and a *Spiritual Body* which are distinct things, as there is a first man and a second man which differ; and so there are *Terrestrial Bodies*, and *Bodies Caelestial* which are discerned, and the state of each distinguished, where that Body which is *Spiritual*, which differs from that which was *Natural* is discerned and seen; and this is hid from all blind and empty Professors, who are in their Dreams and Imaginations, imagining that they shall see God with their Carnal or Visible Eyes, and by such imaginations have in the long night of Apostacy blinded the simple, and begot them into a blind Faith and Hope, which stands not in the Power of God, nor the Seed which is Christ which is risen to destroy, and to root out the evil Seed which has been.

Seen down in the night by the envious one, whose work they are in that oppose the good; and where proves *J. W.* by Scripture that man that was made of the dust of the Earth, had not in his Body dyed or returned to dust, had he not transgressed; as in page 81. ? Must not all things return to their Center ? For shall not the Bodies of the Just return to dust, who are redeemed from Transgression and washed from sin by the Blood of Christ ? What was that death that *Adam* dyed in the day he eat of the forbidden fruit, seeing that his Body lived hundreds of years after that ?

C H A P. IV.

Concerning what we appeal to in men, and the Subject of our Exhortations : And J. W. his gross Lyes and Slanders against us about these things.

W Hereas *J. W.* hath accused us of *Fearful Blasphemy*, for speaking to the Light in the Conscience, or to the Seed of God in men ; Which (saith he) supposeth, that that which they call Christ hath done Iniquity, else why do they say Repent repent, with exhortations to depart from sin, &c. So that he saith, They reprove Christ, exhort Christ, counsel Christ, yea they say they speak to that of God in the Conscience which shall eternally witness ; so that they Teach God, reprove God, counsel God, Oh horrible blasphemy, thus far *J. W.* page 98. &c.

Answer, What abominable fallhoods & gross mistakes are these against us ; for as we are manifest in mens consciences in the sight of God, so we appeal or speak to his Light in them as our witness, which beareth Testimony to what we say, and do not make that Light the subject of our exhortations or reproofs, but the Creature that is to be turned to Christ and his light within, neither is the Light ever reproveable or guilty of any evil, but that which transgresseth it ; And this light we appeal to as our witness for the Truth, even in the wicked who rebel against it, and we are a good savor to God even in them that perish. And so his charge

against us, as not Preaching to the Creature man, when we appeal to the Witness of God in men, is exceeding false and foolish; For cannot men appeal to any thing as a witness for Truth and true Judgement, but they must make it the Subject which they reprove or appeal against? What gross ignorance is this *J.W.* is in! And is not the Truth where ever it is Preached manifest to that of God in mens Consciences, and in our speaking or appealing to the light of Christ in mens Consciences, we do not suppose that Christ is saved by our Preaching, nor that he is in a fallen condition, as impudently this *Baptist* hath accused us in page 99.

And whereas he seems so much to be offended, that any Doctrine or Ministry should be directed to the Seed of God in man, or that Salvation should be tendered to that, he hath manifested himself wholly ignorant of the Seed of God in that state as a Seed; For do not the Promises of God belong to the Seed, and when the Spirit of Promise moves any true Witness to declare them, are they not to be directed to the Seed which they belong to? Should the Prophets mouths have been stopt when they Prophesied to the Seed? And Christ as he hath Power to lay down his Life which no man taketh from him, so he hath Power to take it again, *John* 10. 17, 18. and to raise up his own Life or Seed in his People; Did not his own Arm or Power bring Salvation to him? *Isa.* 63. 5. And where he is manifested in that Power in his Saints, may he not speak thorow them to his own in others where manifest in a less measure? And did not Saint Paul travel till Christ was formed in the Galathians? *Gal.* 4. 19. And what ignorance is it in *J.W.* to deny (in page 106.) that Christ Preached to the Spirits when they were in Prison? Seeing that when he was quickened by the Spirit, he Preached to the Spirits in Prison, *1 Pet.* 3. 19. As also he was promised to open the Prison Doors, and bring forth the Prisoners out of the Prison-house, and he it is that saith to the Prisoners, *Shew yourselves.*

And *J.W.* in p. 141. hath further charged absolute falsehoods upon us, in saying as that the creature man is not the subject of our blessings, but a supposed seed, and that the subject of our curse (he saith) is not the creature man consisting of spirit, soul and body,

do, but contrary for, *as he saith* *These are wicked*
and false as his accounts are, that when we are without the per-
fection we never receive, that the creature man need all the
help he can by hold on, but he is not by enough to be per-
fect, as in pages 147, 146, 145. When as in the contrary we
affirm that the creature man as he containeth the seed of
God, which the blessing is originally to, which is perfect,
and to be in the nature and life of it, therein he partakes
of the blessings which are in that seed and grow unto a
perfect man as the saints do; and on the contrary, as men
or creatures are joined to the evil seed, and servants to
the Devil, so they become subjects with the Devil of the
curse and anger of God, which they treasure up to them-
selves, and this is no emboldning man on in his sin, nor
advancing him to *Satan*, (as he saith) p. 142. And we neither
exhort God nor Christ to perfection, nor make them the
subjects of our exhortation, as *J. W.* in effect hath accused
us, who but an impudent malicious man would have charged
such wicked lyes, absurdities and blasphemies upon
us as he hath done? Are these the fruits of the Baptist's Spi-
rit? Sad is that peoples state that have appointed this *Jos.*
Wright for a defence unto them, on their way, as he accounts
himself, and poorly are they defended by him.

CHAP. V.
*Concerning Ordinances; and J. W. his idolatry and falsehood about
Water Baptism.*

AND whereas in pages 33, 42, and 148. thou *J. W.* hast
accused such as do preach the Light within, with deny-
ing Baptism in water, prayer, and laying on of hands, and with
reproaching and despising the Ordinances of the new Testament, and
with calling prayer and laying on of hands carnal, &c.
To this we lay, thou hast grossly slandered and impu-
dently belied us in these, as in many other things, for
both prayer, laying on of hands, and other ordinances, as
they

they are performed in the Power of God by the leadings of his Spirit we own; but where such things are done out of the Power or leadings of that Spirit in mens wills, they are but formal, dead and empty, and as such to be dehyed, and the *one Baptism*, Eph. 4. 9. which the outward was but as a figure of we witnesse; And further note how thou hast contradicted thy self in pages 159. and 160. thou hast accused us for laying on of hands, and for praying once in thirteen dayes at least, with such as are inclinable to our Principles, how then do we reproach and despise prayer and laying on of hands, as in general terms thou hast accused us? how art thou confounded in thy malicious accusations, which confusion is a fruit of thy envy? for where envy is there is confusion; and whereas thou art pleading for the Baptism of Believers in water, as an ordinance of great authority, and as being appointed to signifie the burial and Resurrection of Christ, and the fellowship of true believers in his death, and that it consisteth not in the bare putting away the filth of the flesh as the Jewish Baptisms did, Heb. 9. 9. and that the effect of it is greater then the effect of those legal washings, and thy proof is, 1 Pet. 3. 21, 22.

Ans^r. In thy Epistle to the Churches thou counsellest them not to discourse this Spirit about the Authority of Ordinances, (meaning the Spirit of such as preach up the *Light* within) and in thy other Epistle to them that so preach, thou pretendest as if thou would not be disputing about Ordinances when the difference is about the substance, yet now in contradiction to thy former counsel and pretence, thou hast disputed about the authority of Water-Baptism, which thou applaudest as thy great Ordinance, as if there were more efficacy in it then the bare putting away the filth of the flesh, how hast thou discovered thy lying Spirit and confusion of Babel, one while to counsel others, and to pretend not to discourse about Ordinances, and then afterward to contend for them as thou hast done, though to little effect or purpose, they that cannot see thy falshood and folly herein are stark blind; and that of 1 Pet. 3. 21. 22. thou hast absolutely perverted it, for it does not prove your Baptism in Water to have more in it then the Jewes washings

washings or baptizings, Heb. 9. 9. for there is mention of the Baptism that saveth, which is not the putting away of the filth of the flesh, but the answer of a good Conscience, which the outward water or washing is mentioned as a figure of, for there is a plain distinction betwixt the inward Baptism that saveth, and the outward washing or putting away the filth of the flesh; and the true believers in Christ are come further then that which is but the sign or figure, or doth but signifie Christs burial, Resurrection, or their fellowship in his death, for they are come to be baptized into his death, and to be raised in his life by that Spirit which hath baptized them, which is the substance wherein the signes and shadows are ended, which Christ through his death and suffering made way for mens Redemption out of, and abolished the Law of Commandements by which these outward shadows and figures which related to that state that was under the Law were upheld, where the possession of the holy Seed which is the substance, was not attained to, and the use of such outward Baptisms or shadows (by any of the Apostles for a time) does not prove them of force by a Law, since Christ fulfilled them and abolished the Law of them, Eph. 2. 13. Col. 2. 14. 20. and through suffering made way for a further, more glorious and living dispensation then that wherein the signes, shadows or figures were upheld by a Law. And where proves J. W. that outward Baptism in Water does signifie or resemble Christs death, burial, or Resurrection, as he hath implied? We hope he will not say that Believers dye in outward Baptism and are buried three daies in the Water, as Christ was in the Earth; so that Water Baptism when it was practiced by a command from heaven as John did, it had rather a resemblance or signification of the state of Believers and their inward washing, then of the state of Christ in his sufferings and Resurrection. And where J. W. as a proof for his Water Baptism, brings Rom. 6. 4. Col. 2. 12. We are buried with him by Baptism into death, &c. In this he hath contradicted himself; for before this Baptism in Water was but to signifie the Burial and Resurrection of Christ, and the fellowship of the Saints in his death, and therefore it could not be that Baptism by which they

they were buried with Christ into death; so all may see what Idolatry he is in about Water, and how he is muddled in his confusion, though he (without just cause) is offended that we should count their Baptism a carnal empty shadow or low thing that God is gone out of, though it be both true and apparent enough, since they make such an Idol of it, and practise it without either immediate command from Heaven, or motion of Gods Spirit for it, but only do it by tradition and imitation from the use of it in the time of the Churches Infancy, when peoples minds were not redeemed out of such things. And as for Christs sending the blind man to wash his eyes in the pool of *Siloam*, who when he had washed came seeing, *John 9. 6, 7.* This is no proof for your plunging or baptizing People in water, though *J. W.* thou hast brought it for thy proof, so that thou hast but herein discovered thy idolatrous Spirit; and for all thy Baptism in Water thou art yet blind, thy eyes are not opened, though thou hast had more of thy body outwardly washed then thy eyes.

And further in p. 39. and 40. *Joseph VVright* saith, *That Baptism in VVater in the Name of Jesus Christ is unto the Repentant Believer, the way of Salvation, because Christ bath walked therein to make it so, &c. and that as the sinner comes to be washed in his body with pure water, so he comes to be sprinkled in his heart or spirit with the blood of Christ from an evil conscience, and to prove it he cites Heb. 10. 22.*

Ans. Here it may be seen how this Baptist goes on in his Idolatry, and what a great Idol he hath made of Water Baptism, to account it the way of Salvation, and so he hath set up another way for Salvation then the true Ministers did, for Christ is the way of Life and Salvation, and the Rock from whence comes the *water of Life*, which sprinkles the heart from an evil Conscience, and this is not a carnal or visible Element of the world; so that this Baptist in preaching up water Baptism to be the way to Salvation, he would limit Christ and his salvation, as if none were in the way of salvation, but a company of Baptists or such a are plunged by them in outward Water; and so if that water-Baptisme be the way of Salvation, then it is Christ,

Christ, (but this is another Christ then the true Apostles preached, so that this Doctrine herein must needs be Antichristian) from which also it follows that those that would know the way of Salvation and come to Christ, they must go to the Baptists for Christ and Salvation, which if their Water-Baptism be it, then they can make Christ, and make a way of Salvation, and then in such places where there is not outward water enough to be found to plunge people in over head and ears, there they must want salvation if then Water-Baptism be it, and if the sinner comes but to be sprinkled from an evil conscience, when his body is washed in outward water, and that be the way of cleanting a heart from an evil conscience, then it seems that all mens consciences are evil but the Baptists; And thus he hath discovered his absurdity and grosse Idolatry, as one that never knew the way of Salvation, nor that living water which cleanseth the heart from an evil conscience, nor that one Baptism of the spirit which the Saints preached, by which they were all baptized into one body, which is the substance, wherein the antitype, and end of shadows, and figures, and how far they reached, is seen and manifested; and *J. W.* thy doctrine of Idolatry tends more to strengthen the Papists in their way for the Popish masse then theirs who preach up the Light within, though thou hast charged such a Preacher of the Light with denying the bread which is eaten in that you call the Lords Supper to be made of Corn, or the Wine that is drunk to be the fruit of the Vine; as in Pag. 48. but him whom thou hast so accused, thou hast not discovered by name, nor where he spoke it, for there is none that truly owns and Preaches the light within, that will say that outward bread which is eaten in that called the Lords Supper is not made of Corn, or deny the outward Wine that is drunk to be the fruit of the Vine; But this we know, that the Lords Supper is a myserie which you who live in deccit and iniquity, (who are doating about outward shadows, as bread, and wine, and water,) never came to eat or drink at, but only they who are come to the Lamb of God that takes away sin, and to the marriage Supper of the Lamb, who saith, *behold I stand at the door and knock,*

if any man hear my voice and open to me, I will sup with him and be with me, and here at this supper that bread and that fruit of the Vine is received in the *Paradise of God*, which is not outward, changeable, nor carnall; and to this Supper, Drunkards, Malitious persons and Liars cannot come; and wherein page 47. thou judgest such as preach the Light within, for their reward to have the mist of darknesse reserved for ever; In this thou hast but discovered thy self to be in the gall of bitterness, and in the enmity of him who is the Father of Lies, whose work thou art in, against the Light and the Children of it, and that will be thy own reward which thou hast judged others with, unless thou repentest; more of thy folly and confusion about these carnal things which thou art doing about might be mentioned, which at present are omitted; but thou hast discovered thy self sufficiently already, as one that never knew the way of Salvation, nor the cleansing of thy heart from an evil conscience, for all thy Baptism in water, which thou hast accounted the way of Salvation and cleansing, though others of you Baptists have openly said, (as some did at a Dispute in *Southwark*) there is no blesse for Salvation upon Water Baptism, nor is it of necessity for Salvation; and thus you confound your selves, and thy confusion and idolatry as much appears touching these things thou hast busied thy self about, as any that ever opposed us.

And let all that read this further mark thy confusion, and see thy deceit in thy so absolutely judging us for the mist of darknesse for ever, and giving such a final sentence of condemnation upon us as if there were no hope of Salvation or remedy for us, when as in thy Epistle to us thou hast told us, thou shalt onely receive a sober Antagonist, or else expect our renouncing our error, repenting, believing, and obeying the Gospel. Now if either of these (*viz.* either a sober Antagonist, or repenting, believing, and obeying the Gospel) be to be expected among us, then there remains some hope of Salvation for us, and that we are not given up for destruction, or for the mist of darknesse for ever, as thou hast judged us, without any restriction (or exception) and thus all may see what an unjust Judge thou art, and how thou art spoiled in thy wicked

wicked ends and designs, and what an irrational man thou art so absolutely to judge them for the mist of darknesse for ever, whom thou hast expected to believe and obey the Gospel (if not a sober *Antagonist*) or at least wise thou hast pretended its truly its high time for thee to repent, for thou art far from the Life of the Gospel, or its faith and obedience, who notwithstanding hast accounted us more proud then others for judging or reproving, yet in such a high degree hast set thy self to be a Judge, as to judge such as preach the *Light within*, for the mist of darknesse for ever, (though thou hast pretended to have an expectation of Repentance, Faith, and Obedience from such as thou hast so judged. And you Baptists were wont to exclaim against others for judging, though now you can so peremptorily judge such to be rewarded with the mist of darknesse for ever, who do both preach and own the *Light of Christ within*, which they that follow shall not abide in darknesse but shall receive the *Light of Life*. The Lord open your eyes, who have been deceived and misled by such blind guides and defenders as *J. W.* is, that you may escape out of their snares, and come out of the darknesse and confusion wherein they have led you, that you may know the *Light of the Truth* to open your understandings, and to guide your feet into the way of Truth, and the path of the just, which is the *shining Light that shineth more and more untill the perfect day*, in them that believe and obey the *Light of the Lord and his Truth in them*.

CHAP. VI.

Concerning Quaking and Trembling.

THe next particular observable is about Quaking and Trembling, and about this *J. W.* makes a great stir, with several vain stories, And in p. 134. He saith, *It is a woful visitation, for it doth not come with a still soft voice, but with Earthquakes, and rending the Rocks, putting the poor creature*

into a woful condition; for ob what quakings and shakings, trimblings and fearings, what pulling and dragging is at that time, as if the very heart must be pulled out, and all the bowels torn in pieces, and one limb rent from another, and when the unclean spirit hath pronounced such xoes terrors and judgements as long as he thinks fit, which by them is called Hell, then the said Spirit speaks peace to them, &c. And also sayest that this Spirit speaks with a vocal voice in the bottom of the bellies of them that are possessed therewith, hurrying the creature up and down with motions revelations and commands, &c.

Ans. To all which we answer, *J. W.* hath here shewed not onely ignorance of the works of the Lord and his waies, but hatred and malice against them, and hath uttered many reviling words against that which he knows not, and if he had lived in the dayes of old when the Servants of the Lord quaked and trembled, and roared out because of the terrour of the Lord that was upon them, what would he have said, surely no lesse of them then he hath done of us at this day, and would have called it an unclean spirit, and a woful visitation and condition; and therefore we shall first prove out of the Scriptures that there was such a thing as trembling and quaking and roaring out even as men distracted among the Servants of the Lord in generations past, and then shall vindicate such a thing in these our dayes upon this reason; That God and his works and discoveries are the same in this age according to the manifestation of his power amongst his People as ever they were; So dreadful was the appearance of God that Moses saw, that he said I exceedingly fear and quake, Heb. 12. 21. and David roared out by reason of the disquietnesse of his heart, and his heart panted, and his strength failed, and there was no soundnesse in his flesh, nor any rest in his bones, Psal. 38. and his flesh trembled because of the Judgements of God, Psal. 119. 120. And its said, while I suffer the terrors of the Lord I am as a distracted man, Psal. 88. 15. And Ezra said, I rent my garment and my mantle, and pluckt off the bair of my head, and of my beard, and sat down astonished, and there were assembled unto me every one that trembled at the words of the God of Israel, 1 Esdr. 9. 3, 4. And Jeremy also said that he trembled, and his bones did shake, and he was like a drunken man, Jer.

Jer. 23. 9. *And the Prophet Habakkuk said, my belly trembled, my lips quivered at the voice, rottennesse entered my bones, and I trembled in my self, chap. 3. 16. and St. Paul was among the Corinthians in much trembling, and exhorted the Saints to work out their Salvation with fear and trembling, Phil. 2. 12.* And thus it is manifest throughout the Scriptures of both Old and New Testament, that the Saints and Servants of God did tremble and were astonished, and were as distracted persons, and there were earthquakes among them, & rending of the rocks, and quakings, and shakings, and tremblings, and fearings, (as *J. W.* his words are) and the appearance of the Lord was wonderful, and wrought wonderful effects and operations upon them, though this same *J. VV.* seems ignorant of, like as if he had never read the Scriptures, though in place elsewhere he speaks highly of them. yet 'tis manifest he is not in that Truth and Power of God which they declare of, but is a scorner and reviler, and one with the prophane wretches that believes not the Truth of the Scriptures but scorns at the work of God, and such as *tremble and quake at his words, whom he regards, Isa 66.*

And seeing that the Scriptures do thus plentifully prove such an operation, as quaking, and trembling, and trouble, and terrour, through the manifestation of the Power of God, we cannot but for the name of the Lords sake vindicate the same operation in this day. as that same Power is manifest amongst Peoples. And it is the Power of the Lord, not the spirit of witchcraft or uncleannesse, as *J. W.* blasphemously affirms, but we know that thousands in these our dayes have been pierced to the heart by the word of the Lord, and have been smitten in their Consciences, and been made to cry out, and roar, and tremble through the disquietnesse of their hearts, and have been brought as low as Hell, even to the sides of the Pit, and to know their bones broken as *David* did, and they have lain disconsolate for many dayes, and yet the Lord hath after this raised them up into peace, and joy, and comfort, and blotted out their transgressions, and washed them away by the blood of Iesus, and hath restored comfort for mourning, and the spirit of praise for the spirit of heavinesse according to his promises, so

to that were not J. W. a man more ignorant and malicious then a man of Knowledge and good Conscience, he would never presume to have vented such malicious and rayling terms against us, for and because of the self same operation of the Power of God amongst us, as is so largely demonstrated by examples throughout the Scriptures, so that he hath not onely reviled us at this day, but also the Saints of God in former ages, so declaring himself to the world, to be ignorant of the Scriptures and of the Power of God to Salvation, and a Blasphemer against both. And his Reason to prove it an unclean Spirit that leads them to tremble is, *because some have stripped off their Cloaths, and gone naked for a sign, &c.*

To which we Answer, By the same reason he might as well have said, that was an unclean spirit that led *Isaiah* the Prophet to put off his shoes, and walk naked and bare-foot as a sign and wonder upon *Egypt*, when as it was the Spirit of God that moved him to that work, *Isa. 30.* and *Saul* also when he went to *Naioth*, and the Spirit of God was upon him and prophesied, and he stript off his Cloathes and lay down naked all the day, and all that night, wherefore it was said, *is Saul also among the Prophets, 1 Sam. 19. 23, 24.* And thus J. W. may see the error of his own judgement, who hath condemned that Spirit to be unclean, which led *Isaiah* and *Saul* to go naked, by his censuring such now as are led by the same Spirit; but against his reproachful tongue we do vindicate such a thing in it self, and that the Spirit of the Lord is not limited, but may lead some at this day to the same thing, though if any do such a thing in imitation and deceit, we justify them not.

CHAP. VII.

Concerning the sufficiency of the Light, and the anointing within to teach all that do believe.

A Gain the next thing observable that we can digg out of his heap of Confusion is, he chargeth us with dissimulation, that we never intended that every man should be guided by the Light in them, though we Preach it up, and direct every man to it as a guide, his Reasons for it are,

First, Because we intend to communicate a Teacher from within.

Secondly, Because we declare to men and women, that if they will but wait in silence, they shall receive virtue and Life from us though they never see us more, by which it appears (saith he) that we intend to give a spirit to such as adhere to our Doctrine.

Thirdly, Because when we take hold of the hands of men and women, yea, when we have taken hold of the wrists of some, they have been taken with a trembling, &c.

Fourthly, Because we are constantly visiting them that are inclining to our Principles, &c.

Fifthly, Because we run up and down to spread our Doctrine, and by our Printing such a multitude of Books to Teach men in our way, we cry down Preaching (saith he) and that we lay aside Gods Word, and set up our own word, and that Gods Holy Scriptures we reject, and our own unholy Writings we exalt, &c.

Sixthly, Because the Light which is in every man, doth not lead us and our followers to do those things we do, &c. page 158, 159, 160, 161, 162, 163.

Answer, To all these we Answer, That we do turn people to the Light of the Spirit of God within them, and Preach the free Gift and Grace of God that he hath given to the Sons of men in order to their Salvation, and we acknowledge notwithstanding all J. W. his Scornful and Ignorant Railings against us for Preaching the *light within*, that we are sent

sent of God, and tis our Message that we have received to Preach to all the World, and that we are sent to turn from the darkness to the Light, as the Apostle Paul, *Acts 26. 18.* and this Light to which he turned them, was not a visible Carnal Light without them, but an Invisible and Spiritual Light that shone in their Consciences, and to this Light Paul was sent to turn them, even to the light that shined in their Hearts, *2 Cor. 4. 6.* *The light shined in their Hearts, that gave them the light of the Knowledge of the Glory of God in the Face of Christ,* and the light of the new Covenant, is the Light of the Spirit of God that shines in mens Consciences, for God hath said, *I le put my Spirit within them, and write my Law in their Hearts,* so that whosoever doth Preach the new Covenant, must Preach the light within; but of this about Preaching the light within, more in another place, therefore here we pass it, and shall examine his six feeble Reasons, by which he would prove that we dissemble with people in Pracking the light within, and we never intend what we say, which is a notorious slander, that shews *J. VV.* hath neither wit nor good Conscience; for might not he as well have brought all these his Reasons against the Apostles who Preached the same Doctrine of the light within as we do now, for when Saint John said to the Church, *ye have anointing within you, and ye need not man to Teach you, but as the same anointing teacheth you,* *1 John 2.* might not *J. W.* as well have said to him, *John,* thou dost not mean as thou speakest, but dissemblest with them, for thou sayest, they have anointing (or light) within them, and they need no man to teach them, but as that doth teach them, and yet thou thy self art a Teacher without them, and thou givest exhortations to them by Declarations and Epistles, and tellest them if they abide in the anointing that they have received, and in Christ, they shall not sin; and though the Saints in former Ages were thus taught by the anointing within them, yet they did constantly visit one another, and prayed one for another as the anointing led them, but hadst thou *J. W.* lived in their dayes, thou mightest have said, *John,* thou dost plainly declare that the anointing in the Saints will not do the business, as thou scornfully sayest to us, but thou Commu-
 nicate

nicates an unclean spirit, and thou writest Epistles, and spreads thy Doctrine by Letters or Books, and the Apostles run up and down from one Nation, Country and City to another; and what need you do this, if the anointing within be sufficient to teach them; and if it be sufficient, why does not every particular Saint do that which some do? Why doth not every one of the Christians go up and down Preaching as well as some few of you Apostles? Thus and after this manner might thou J. W. have reasoned against the Apostles and Saints as well as against us, and doubtless, hadest thou lived in their dayes, thou wouldest have said no less by them then thou dost by us, but this is to manifest thy own folly and weaknesse, who cannot understand how the anointing dwells in the Saints and teacheth them into all Truth; and how notwithstanding they edifie one another, and instructs one another by words and writings; this same thing was true amongst the Apostles and Primitive Christians, and is true also at this day amongst us, though thou objects against it, nay reviles and slanders the witness of the same at this day, and this is thy ignorance and weakness, who art not worthy to be named a defender of the Gospel of Christ, as thy works makes to appear.

And as for J. W. his saying as if we should say, *They should receive virtue and life from us, and that we intend to give a spirit, and of taking bold of the writs of some, &c. And that we lay aside Gods Word, and reject Scriptures, and exalts our own unholy writings, &c.* These are slanderous accusations and malicious suggestions, as if we were Witches and such like; And this is spoken by him with a tendency (as doth appear) to enrage the spirits of ungodly men against us; We do not say they shall receive Life from us, but if they wait upon God in the Ministration of his Life and Spirit, they shall receive Life from him, and sufficient instruction by his Grace and Gift within them if they never see us more, and they shall receive the Spirit of Truth from God, though we are made Ministers of the Spirit, which the Father giveth to all his Children; and as for our taking one another by the hands by way of kind Salutation one of another; Why doth he wickedly surmize against us for this practice, but that

out of the abundance of his malicious heart, his tongue speakes fraudilently, as if we did bewitch people thereby; thus much he seems to intimate by his reproachful expressions, that we intend by taking one another by the hands to communicate a *spirit*, which is onely his ignorant and malicious suggestion; and as for our denying the Word of God and rejecting Scriptures, we shall pass it here (onely tell thee *J. W.* thou hast slandered us) and speak fuller to it by and by.

1. But concerning immediate teaching of God by the *light* and anointing *within*, I would yet more fully explain, that I might be understood of all. First, We do not affirm that every man in the world (to wit) unbelievers as well as believers have received the *anointing and spirit within them*, so as they need no man to teach them; for this is onely proper to the Saints of God, who have believed in and received Christ Jesus and his Spirit, that anointing which teacheth them all things, and leadeth into all Truth, and they abiding in this anointing, they need no man to teach them but as it teacheth, and this is the new Covenant of God, and according to his promise, *I will put my spirit within them, and write my Law in their hearts, and they shall need no man to say, know the Lord, but from the least to the greatest they shall all know me saith the Lord*; But as we have said, this is onely proper to the Believers and Sanctified in Christ Jesus, and this state is not proper to the unbelievers in the world in their state of unbelief, who rejects the Counsel of God, and refuses to be taught by him and led of him, and quenches the Spirit of the Lord.

2. But though this state was promised by the Lord that his people should be thus taught, and the Saints did in the Apostles dayes witness it, as in *Johns* Epistle before cited, and the Saints of God now in this age do witness the same; Yet notwithstanding the Saints did and may edifie one another, and build up one another in the most holy Faith, and Comfort one another by advice and Counsel, and instruction through declaring the Word of the Lord one to another, and Ministering the Gospel of Christ and of his free gift one to another, as the anointing within moveth and teacheth

teacheth, this was the Saints practice in the dayes of old, and is their practice at this day, for let none mistake us, as if any were so taught of God by the anointing and Light within that they were thereby incapable of, and freed from all good instruction, edification and counsel, visitations and salutations of Love amongst them and one towards another, like as if they were so taught of God as their state admitted of carelesness, and rejecting of love and exhortations one from another, we tell thee nay, but we are so taught of God at this day as the Saints before us were by the *light* and anointing within, which we have received from God, that alwayes we are capable of and willing to receive edification and counsel, and advice through the Word of the Lord, and by his Spirit that dwells in us, and extends one to another by good advice and counsel, consolation and comfort, so that these two do agree (to wit) immediate Teaching by the anointing and light within us, and exhortation and edification one of another by the same Spirit and anointing among us, and these two are not contrary one to the other.

3. Yet we do say, though the unbelievers have not so received the anointing and spirit within them, as that they need no man to teach them, as the believers have received it; yet the Gift of the Spirit of God and the light of it is given to them, and manifested in their Consciences, and hath its operation of conviction and reproof, because of their unbelief and Iniquities, and these needs to be taught without them, even turned and directed to this same light within them, that they may believe in Christ Jesus, and wait upon the Lord in it, thereby to receive the anointing and pouring forth of the Spirit through Faith in Christ Jesus, that they may be also taught of God as believers and regenerate persons, and may need none to teach them, but as the Gift and Grace of God within them, and such in the state of their unbelief, have need to be Preached unto, that they may believe and be renewed, and receive more of the Spirit, and of the Grace of God in a greater measure, and may come into Covenant with God, and be so taught of him, as not to need another Teacher. And thus we have

shew'd, First, That the Saints are caught of God and they need no man to teach them, but as the anointing within them. Secondly, That they are not so taught of God, as not to be capable to receive advice and instructions one of another in the Lord. Thirdly, How the unbelievers hath the Light of Christ given to them, and yet hath need of teaching without them.

And thus I have answered and confuted that foolish charge of *J. W.* that we dissemble by telling people the light within is the Teacher, and yet intends it not; and have shew'd him that we do say, the Saints that are called and regenerated, have received the spirit in that manner and measure, as that they need no man to teach them but as the anointing, and the unbelievers have the Gift of the Light of the spirit of God given to them, that it may teach them, and therefore we preach the Gospel to them to beget Faith in their Hearts, and that they may receive Christ and his anointing to Teach them and lead them into all Truth: And now I shall proceed to the next thing observable, which is concerning our Meetings.

CHAP. VIII.

Concerning meeting together, and silent waiting upon the Lord, with something about back-sliders, and the spirit that Aids them.

J. W. saith, *An evil spirit is our Familiar, which we communicate to such as adhere to our Doctrine.*

And first he saith, it appears by that humming and bollow sitting among us, which is from the evil spirit.

Secondly, *Our silent meeting is the direct Practice* (saith he) *of such as have familiar spirits, and to what end are our silent Meetings, but for the communicating of our unclean spirits; for never did any of the servants of the Living God hold meetings in silence, to meet and not speak one word; and such Meetings are contrary to the practice of the people of God in all ages, and they are gone aside after Satan, whose Doctrine they publish, and whose unclean spi-*

rits they hold Assemblies in private to communicate. 3. He speaks of some confession of some of our own Proselytes, that there came a Spirit into one of them as he was going to reprove another, which did roar and make a terrible noise in his belly; and another story or two he tells of some that hath now forsaken us, that a Spirit came into him that did make him quake and tremble so exceedingly that he thought it would have tore him, &c. And another confessed that there did a Spirit speak within her, bidding her leave her Kindred, &c. Then he concludes this Chapter with a certain story as he calls it, of the sad pranks the Devil played on one that thought himself perfect, pages 164, 165, 166, 167, 168.

Ans. 1. To all which we do Answer, That all these poor weak reasons asserted doth not prove his assertion, that we communicate an evil Spirit to such as adhere to our Doctrine; the Assertion in its self is a lye, and a grievous slander, published without the fear of God, and what sober men could imagine that a Baptist Teacher, a defender of their Gospel, as he accounts himself in his Epistle, should use such a weapon against us as so foul and grosse a slander as this is, especially at this day, when both he and we are in a suffering state and condition from our adversaries, wherein we might rather have comforted one another in our sufferings, then added to one anothers grief and affliction by fighting one with another before our adversaries, that would rejoyce to see us both destroyed that they may glory over us; And as for that humming and bellow sighing as he calls it, it is not from an evil Spirit as he supposeth, but rather occasioned by the Spirit of God which worketh according to that Scripture, with groans and sighs that cannot be uttered, Rom. 8. And the Lord despises not the sighing of the poor, and the Saints groaned in themselves; and had J. W. or his help-fellows in this his folly been as wise and judicious as he would be accounted, he would rather have judged the deep sighs that he speaks of had arisen from the work of Gods Spirit rather then from an evil Spirit; for what would he have said of them in whom there was such groans and sighs which could not be uttered, and that groaned within themselves (as in Romans 9.) would not he have said these were from a familiar and evil Spirit; and as for some being enabled

at our Meetings, as he saith, to speak two or three hours, this he judges also to be from an evil Spirit; the Lord forgive him and make him more wise, or else he can never inherit Eternal Life, that thus judges it to be an evil Spirit by which the Servants of God are enabled to speak his word even immediately without consultation or study; what would he have said of Peter who was so immediately inspired that he lift up his voice and preached the Gospel in a wonderful manner, to the amazement of the Hearers, being an unlearned man, and not used to large Orations, and this was not by carnal study, nor of an evil Spirit, but even as the Spirit within him moved him, *Acts 2.* and yet there were some at that day of *J. W.*'s Spirit who said he was drunk, and the like, because the Spirit of God carried him out so wonderfully in Declaration, and he saith that it is done in these dayes by an evil familiar Spirit; Oh *J. W.* thou Enemy of God, Repent, who hast judged the Spirit of God to be an evil Spirit; and of many of the Prophets of the Lord; *it is said that the Spirit of God came upon them at such and such times, and they spoke to admiration, when as at other times it is possible they appeared weak men; for saith the Apostle, *of our selves we can do nothing, but by Christ we can do all things;* of themselves they were weak, but of Christ strong and mighty, and thus it is among us at this day, we are not ashamed of it, even sometimes we are strong and mighty by Christ, and sometimes of our selves mean and weak.

2. As for our silent meetings which *J. W.* hath charged to be the direct practice of such as have familiar Spirits, We say that this is a contradiction to his last saying, who charged us with speaking too much in our meetings, and now charges us with too much silence, this is direct contradiction, and therefore how shall we escape the judgement of his slanderous reproachful tongue, who accuses us for speaking sometimes too much, and sometimes too little; and also doth assert that when we speak we do it by a familiar and evil Spirit, and when we are silent that is by a familiar and evil Spirit too; Oh thou Enemy of God how shall we escape thy cruel censures, it appears whether we speak or be silent in our meetings it is not pleasant to thee, for thou art of the

the Spirit of which Christ speaks, who said, *John came neither eating nor drinking, and yet that Spirit said he had a Devil, and Christ came eating and drinking, and it said he was a wine-bibber, and the same Spirit is J. W. and his fellows of, who say its by an evil and familiar Spirit that we speak, and its by an evil and familiar Spirit that we are silent.*

3. Our meetings are according to the mind of God and example of Gods people in former ages, and they are for the end to wait upon God and worship him, and we have the evident Testimony of the Spirit of God in our own Consciencies many thousands of us, that the Lord God hath been present with us in his heavenly vertue, and power, and comfort, and Soul-refreshments in such our Meetings, and that many a time have we found the Lord when we have been met together to wait upon him, even to the satisfaction of our immortal souls, who hath revealed his goodness and his saving health unto us even in our meetings, and this the Spirit of God witnesses to us, blessed be his name, notwithstanding whatsoever J. W. or any such dangerous tongues can oppose in this case; and we have large example in the Scriptures that the people of God met together in the same way and manner as we do now, in private houses, and sometimes in the fields, and sat sometimes long in silence, as *Ezek. 3. The Children of the captivity they sat together, and Ezekiel was astonished amongst them seven dayes, and at the end of seven dayes, and not before, the word of the Lord came to him; and would not J. W. have lookt upon this silence to have been from an unclean spirit? and Job that servant of God sat with his friends seven dayes and seven night, and spake not a word one to another, so that from hence it is proved that some of Gods servants did sit in silence for a long time, neither do we read that the Churches of Christ had alwayes speaking and preaching amongst them when they met together, though often they had, and thus we cannot but vindicate such a practice in it self, and the Scripture is plain for us, as in sitting together in silence, and in this silence the Lords presence sweetly enjoyed, though yet there are very few of our meetings in such silence as that some one or other or more hath not something*

thing given of God by way of Exhortation to the People or Prayer to God, few meetings I believe wherein the Lord doth not stir up the hearts of some or other to mention his Name; so that we would be understood in this, we plead not for silence in opposition to all speaking, nor can we plead that of necessity some must speak, or else God cannot be worshipped, though there is no such thing amongst us as brain-study or knowledge before-hand that we shall speak, or what we shall say, like the Diviners of this age, who makes up their matter before-hand, and shapeth it, what and how to say it before they come among the People to whom they must say it, like Artists and Tradesmen, this kind of way we reject as unprofitable to God-wards; yet if any have a particular message ascribed to them of God to a particular People or Person, which if any have, let them retain what God puts into their hearts and be faithful to speak it; but the general way in which God leads us is this.

1. We do know it is our duty by the persuasions of the spirit of God in our own Consciences, and partly by the examples of Saints declared in scriptures, to meet together at a convenient time and place, and so oft as the wisdom of God shall order for us, which dwells with us.
2. Being come together we are turned to the Lord in our minds, to feel our peace, and joy, and comfort, and how our conditions are to God-wards in our own particulars.
- And 3. if any amongst us receive any thing from the Lord to speak of what his work is in them, and what he has done for them, or by way of exhortation to administer comfort to others, or by way of reproof to convince or convert others, or by way of praises unto God for his mercies received, or in Prayer for what is wanted, I say if any amongst us find boughs of this from the Lord upon them, they speak it to others, and its well-pleasing to God, and comforting one to another; but notwithstanding if nothing of this be received from the Lord by any in a meeting to declare to others, yet our peace and joy and comfort and Testimony is with us, even the grace and Spirit & anointing of God that dwells with us, by which every one is fed and refreshed in his own heart in the presence of the Lord; and this is the manner

manner and end and practice of and in our meetings, and that its the practice of familiar Spirits to sit in silence, and for the communicating of an unclean Spirit, and that none of the people of God ever did thus, and that such a practice is not in the example of Scriptures, and that we are gone aside after Satan, and publishes his Doctrine, and communicates his unclean Spirit; these are six abominable ungodly lyes uttered by J. W. in about 2 pages of paper, and therefore I cannot but exhort thee to Repentance, if thou hast not sinned the sin unto damnation, that thou may find mercy if it be not too late; and thus much about our meetings, which are for the worship of God, which I could not but vindicate in opposition to thy false assertions about the same; and whether J. W. and his fellows be not themselves guided by an unclean Spirit in slandering the Innocent, let the God of Heaven and Earth judge, and Saints and Angels testify.

Concerning Back-sliders, and J. W. his stories.

4. As for the stories which he tells of, of one that did confesse that a Spirit made him roar, and of another whom he saith is as a brand pluckt out of the fire, that a Spirit made him quake and tremble, and another who said that the Spirit spoke with a vocal voice in her, and of another who thought himself perfect, and the Devil wrought such strange things upon him, as in page 170, 171. These I look upon to be meerly vain stories, seeing he hath neither named the Persons, nor the places, nor the time in which these things should have been, and therefore I conclude them onely vain stories and not worth answering, nor spending much time about; for what manner of evil hath not been said of us within these ten years, the words of Christ have been plainly fulfilled upon us, who said, they shall say all manner of evil falsely of you for my Names sake, and among all manner of evil falsely spoken we reckon these stories of J. W.'s; but as for such as he sayes are as brands pluckt out of the fire, I perceive he means such who sometimes have been amongst us and professed and confessed to our Doctrines and waies, and yet afterwards have turned from us, we do confesse such there may be, even such who may have tasted something of the Power of the Lord and of his goodnesse to their souls, and have cryed out and trem-

bled because of their iniquities, yea, and have been called out from their Kindred, as he speaks, and yet some such have turned aside again to vanity and then have been ready to make Lyes, and frame false reports, and to tell them for their own advantage, to excuse their own revoltings, thinking to defame us as so bad and so evil, that with a more credit to themselves they may turn from us, and some such like persons hath been J. W.'s informers, if he hath not invented the lyes himself; And though there be such revoltors and false-hearted Hypocrites in the world, yet the way of the Lord and his Truth is alike precious unto us, immutable and unchangeable, though Back-sliders walks not in the way thereof, but seeks to asperse it when they turn aside from it; but let such persons be *marked*, some such we do know, and they were wicked and prophane before they came among us, and coming among us, possibly were convinced of their sins, and touched with judgement and sorrow for sin; but now being turned from us again, they are more prophane then ever, and the Devil is entred again with the unclean Spirits worse then before, and their latter end is worse then their beginning, as the Scriptures says of such, and some such as these are J. W. his converts, and his *brands pluckt out of the fire*, and such to tell stories and he to publish them are suitable correspondents, but Truth is over them both, and the way of the Lord is pretious and prosperous, notwithstanding all the malicious oppositions that is in the hearts of his Enemies, whose Judgement is such, that they call Truth Entour, and Errour Truth, and calls that the work of the Devil which is of God; and that the work of God which is of the Devil, and the saying is true upon them, *a foolish People that have eyes and see not, hearts and understand not*.

And whereas J. W. hath been opposing the *Light within*, and both the Preachers and followers of it, thereby proving himself to be neither Preacher of the Light nor follower of it, and therefore neither Minister of Christ nor indeed a Christian; for whosoever doth not preach the *Light* and word of God within, is no Minister of Christ, nor in the example of his Apostles, as is manifest at large in this Book;
and

and whoſoever doth not follow the Light of Chriſt within, and walk by the Spirit of God which is a *Light in the heart*, is not in the new Covenant, nor a member of the Church of Chriſt, and ſuch a one J. W. is directly concluded to be from his own words, who hath oppoſed ſuch as preach and follow the *Light within*, as if all ſuch were in deluſion; and he hath denyed that the Light within is ſufficient to lead to repentance from ſin, and pardon of ſin, and to comfort in God for the ſoul; But he hath found out one that doth all this, that ſhews ſin, and that judges for ſin, and that leads to mourn and grieve for ſin, and takes ſin away, and blots it out, (to wit) the Devil, as he ſaith (if you will believe him) pray you do but obſerve his ſtory, page 160. & 170. He tells you there a large ſtory (but he names neither the Perſon, nor the place, nor time where and when it was, which we demand of him in his next) of one that preached the Light within, as he ſayes, that the Devil did ſo and ſo with him, and that the Devil ſet all his ſins that ever he had done in all his Life before him, as if they had been written in capital Letters, then the Devil laid them all to his charge and did judge him for them, and that the Devil made him to mourn, and grieve, and weep, and made the tears come from his eyes for his ſins; this done, as J. W. relates, then the Devil took all his ſins from him, and ſaid, I have blotted out all thy Tranſgreſſions, and the Devil let him looſe from all his bonds, and then the Devil commanded him to tell what God had done for his ſoul, &c. Now let any ſober man judge, that hath ever read the Scriptures whether this be a likely ſtory, for the Scriptures ſay that it is God that ſets mans ſin in order before him, and it is God that judges men for ſin by his Spirit of Judgement, and it is he that cauſes men to mourn and grieve for ſin, and it is he that takes away their ſins and blots them out by the blood of Chriſt, and that looſeth man from his iniquities and brings them to declare what he hath done for their ſouls; and its our Faith that it is God through his own Son that works all this, and not the Devil, and the Scriptures ſay the ſame, *Pſal. 50. Iſa. 4. 4. Dan. 9. 24. John 5. 27. & John 1. 7.* But J. W. his ſtory is contrary, for he relates that it is the Devil that doth all this, and by this you may judge of this

story and the Truth of it, and also do but observe the temper of J. W. his Spirit, and you shall see through his Book he opposeth the Light of Christ and the anointing within, as if they were not sufficient for the effecting these things, but he hath found you one that can do these things, and who think you but the Devil, and *that can discover sin and condemn for it, and lead People to Repentance, and take away and blot out Transgression, &c.* He hath brought you a story for the proof of it which we believe he credits to be true, else he would not have brought it for the proof of his matter, as he hath very pertinently done as he supposes; and further as his story goes, this Person that the Devil dealt thus by when he would have preached the Light within, the Devil *caused his mouth to shut*, that he should not preach it, &c. From which it follows, that the Devil and J. W. are both of one mind, for J. W. opposeth the Light within as the Devil does, from which we have the more occasion to stand faithfully in preaching the Light within, seeing both the Devil and J. W. do oppose it, though afterwards his story relates that the Devil made him preach what God had done for his Soul; and if this be a likely story, let wise men judge; Oh the Ignorance and Impudency that is fully manifest in J. W. that hath given his Faith to believe that the Devil convinces men of sin, and judges them for it, and takes away their sin. Thus much in Answer to his story till his next return, that we may know by him the Person and the place, in whom and where these pranks of the Devil were acted, as J. W. saith, and in the mean time it rests upon him, that he hath believed and reported better of the Devil than of the Light of Christ Jesus and his Spirit in men, but it seems an unlike story, for the Devil will not destroy his own Kingdom.

CHAP. IX.

Concerning Humility, and Unity, and the Infal'liable testimony.

NOW I come to his fourth Chapter, the sum whereof is, that our proofs as he calls them, doth not justifie our way and practice, which he saith are in number five; First, Our Humility. Secondly, Our Unity. Thirdly, Our Destroying the Whore. Fourthly, Our discovering all Secrets. Fifthly, Our sufferings. In these pretended proofs, saith J.W. like Goliath in his Armour in which we rejoyce, but he saith, He shall be enabled to take this Armour from us, and destroy us with our own Sword wherein we trust.

Answer, To which I Answer, First, Generally that I.W. hath here mistaken the matter, and stated the case for himself in such a form as his weak wit may easily answer it, and so hath as it were made a man of straw to fight with it; for he is mistaken, we do not trust in our own strength, nor in these outward signs and tokens which he hath here laid down; for thus more fully I answer; we are the people of God, of his chosen and elected Seed, and our proof, that we are such is the infallible Spirit of God in us, that he has given us that bears infallible witness and evidence in us and to us that we are such; and this is the witness, even the holy Spirit of the Father in which we trust; and this witness is sufficient to us to prove us to be the people of God, and it is the only evidence in which we trust, so that he hath mistaken the matter, in saying we trust in our Humility, Unity & Sufferings, thus he hath imagined of us, and then goes about to overthrow his own imagination; an excellent warriour indeed, that can raise false objections to himself, and then confute them, and think he hath confuted us; but I tell him again, he hath erred in his proceeding, for we do not trust to any proof as infallible, saving the proof and testimony of the Spirit of God that he hath given us, for by that

that Spirit we know we are of God, and they that are of God heareth us, and we are now the Sons of God, and it doth not yet appear what we shall be; Thus much by way of general answer; Now we come to Particulars,

First, As concerning Humility, J. W. doth absolutely deny, we are more humble and free from pride then all others, either in the outward bodily habit, or more secretly in the Heart; for the Romish Fryars saith he who are great Adversaries to the Truth, they excel in Humility, and they will be justified rather then thee for their Humility; and again a Hermit at Icknam near London, he saith is so, and so humble, neglecting of the Body, &c. Then he seems to condemn us for superfluity, that our Trades, Diet and Garments are as other mens, and the hair of our heads like womens, by which he saith he sees we are not more free from pride then other men; and as for pride of Heart, he saith, It is perceived by our countenance and by our Actions, for we neither fear God nor Jesus Christ, we fear not the Judgements of God, but despises his Promises, thou bardsen thy self in thy wickedness, the holy Commandments and Precepts of Jesus Christ thou contemns them, and calls them shells without kernels, empty, carnal, lifeless, and thus we esteem the Promises of Life and Immortality, and reject the Promise of the Resurrection, &c. and we do not receive man, he saith, for we do not acknowledge any Superiour, thou wilt not put off thy Hat nor bow thy body to any man, and neglectest Faith and Gospel Obedience, and thy heart is too high to stoop to anything, whereby it should manifest Humility of spirit, Faith and Obedience, by which it is manifest, thou art not more humble but more proude then others, page 175. to 180.

Answer, First, Here is a whole pack of lyes and falshoods, reproaches and slanders heaped up together, reproachfully cast upon us; for we glory not in any thing we are, saving in the Lord that has made us what we are, we boast not in our Humility, but that God hath wrought it in our hearts in measure, and it is in us a fruit of his Spirit, this we dare not deny, least we should deny the Work that God hath wrought; and as for the Romish Fryars and Hermites of which he speaks that are so and so self denying, we make them no example to us, nor are we of that spirit by which they are
guided

guided in their feigned practices of Humility, though he compares us together, but yet their practices of feigned self-denial may shame you *Baptists*, so called, who professes your selves to be the onely Church of Christ, and yet in dayes past, have been so proud and high, that you thought you had never places great enough in the Nation, but exalted your horn so high, that few but such as were of your Fraternity, were counted by you worthy of any place or office, such was your pride in those dayes, and arogancy (till it was time for the Lord to bring you down) both in Habit and otherwise, that the very feigned Fryars by their example might shame you, who never came so far in truth of self-denial as Hypocrites have done in feignedness, and as for our Trading, Diet and Garments, of which *J. W.* speaks, they are according to Godliness, and Truth, and Righteousness, and according to example of the Holy men of God before us; and so is our hair at which he stumbles as if he would fall, and sayes, we are like Locusts, by it, that comes out of the Pit, when as there is neither Command nor Example in Scriptures, how oft nor of what length any should cut their hair, but rather no example at all for cutting it then otherwise; and was *Sampson* and *Christ* and *Samuel*, and many others of the Servants of God, like Locusts of the bottomless Pit, that wore long hair? How hast thou unjust Judge and Hypocrite Judged the Servants of God in thy haste and ignorance, by judging of us in the like case that they were guilty of.

2. And as for the pride of our hearts with which we are so deeply charged by *J. W.* we will rather lie under his false charge with patience, then give any occasion of suspicion that we justify our selves; but yet I cannot but charge him in this place with a foul high slander, for we fear God and *Iesus*, and regards his Commandments and despises not his promises, nor hardens our selves in wickedness, nor doth not condemn the Precepts of *Iesus Christ*, nor the precious promises of *Imortality* and the *Resurrection*, these are all absolute falsehoods, and were no. *J. W.* a person altogether impudent and given up to hardness of heart, he would never thus grossly have belyed us, and these lies must be his onely

only proof, for he can give no better testimony that we are proud in heart; the Lord rebuke his lying tongue, its enough here only to deny his lies, for most of the particulars are before spoken of, to wit, of the Commandements and Promises of Christ, of the Immortality and the Resurrection; but he goes on in his accustomed manner of falsehoods, and says, *we acknowledge not any superiours, and that we wholly neglect Faith and Gospel Obedience, and that our hearts are too high to submit to anything of the Spirit, Faith and Obedience, and that we have an eye of scorn and disdain; all which are lies, and thus J. W. goes on, like as if he had devoted himself to tell a lie, and studied to frame falsehood, seeing that every page which I have now under hand carries in it a number of lies, but he charges it to be the pride of our hearts, because we will not put off our Hatts; This is false also as much as the rest, for though we cannot put off our Hatts in Honour to any mans person, nor give them flattering Titles of honour, yet this is not from the pride of our Hearts our God knows, but from another ground as I could demonstrate, were it the present case of controversie; But being brought by J. W. as a proof of this matter; therefore now I passe it; so that his only proofs, that we are not more humble, but more proud then others, which is his present assertion, is poorly and weakly managed with Proofs and Arguments of absolute deceits and falsehoods, who hath not one better proof from his Pen then a lie to prove his proposition; and thus I passe this particular, committing him to the reward of God, according to his work which must come upon him one day; and as for the matter of our Humility, we commit the cause of that also to God, who judgeth more justly then vain man.*

Now I come to the second Particular of Unity, and J. W. saith, *Our Unity be doth absolutely deny, for Unity in the truth we have not but in Iniquity, for we do not hold the Head Christ Jesus, and we are not in Unity, but in confusion, we are not United unto Jesus Christ by Faith, and intimates that we deny Jesus Christ his Person, and contemn his Ordinances, and trample his word under their feet, and this do the Preachers of the Light with,*
in,

in faith be, for (saith he) *We are not at Unity among our selves, but one Preaching one thing, and another Prints the contrary; and he speak of one that affirmed that the Bread and Wine spoken of in Scriptures, appointed to be eaten and drunken in remembrance of Jesus Christ is not Temporal nor External, but Spiritual and Eternal; Another, he saith, should Print that that Bread and Wine is common, such as may be eaten by unbelievers at their Feasts, thus are we divided from the Truth and one from another, saith he, For some do hold that Bread and Wine were to be received until he came, by which we understand until he come in us, and thus the Preachers of the Light within are divided in Doctrine, because one says, the Bread and Wine is Eternal; another saith, it is visible and Temporal; and one Teacher calleth another Dog, and both disproved each other, &c. page 183, 184, 185.*

Answer, To all this I answer in opposition to his charge, we are in Unity and Fellowship with the Lord in Spirit, and one with another in him, notwithstanding J. W. his seeming detection as if it were otherwise, and his charge is high, that we have not Unity in the Truth, but in Iniquity, and his proof for it is like the proof of the former assertion (to wit) absolute lies; for he saith, we do not hold the head Christ Jesus, nor are United to him by Faith, nor have any access by him, and that we deny him and his Person, and condemn his Person, and trample his Word under feet; these are falsehoods altogether, and by this means he proves his point, that we have Unity in Iniquity, and not in the Truth; tis wickedly affirmed, and as wickedly proved by one of Satans Messengers, who hath set himself to oppose the Lords Truth and his People, and that by his Masters order, and in his Masters way, who was a Lyar from the beginning.

Thirdly, And now I cometo his Charge, That we are not in Unity among our selves, which he has proved according to his accustomed manner; For what if some did say, though he names none, that Christ broke Bread and drank Wine with his Disciples, Temporal and Visible Bread, and he also broke Bread and drank of the

Cup with his Disciples, which was Spiritual and Eternal and Invisible, and these may be both affirmed without any contradiction, Christ did eat of the Bread with his Disciples, which might be eaten at unbelievers Feasts, and Christ did eat of the Bread with his Disciples which unbelievers could not eat of, both these are true, and hath no such weight of contradiction in them, as J. W. ignorantly supposes; and what would he say of the Apostle Paul and the Apostle John, the one saith, *God is a consuming fire*, the other saith, *God is Love*; and of the Prophets, one of whom said, *God is angry every day*, and another said, *there is no anger in God*, would not J. W. had he lived in their dayes, have said, the Prophets and Apostles were divided among themselves; and as for some calling another Dog, and disowning one another, and yet are all Preachers of the Light within, though he mentions neither the time, place, nor persons, and therefore because in other cases he speaks so falsely, of which I well know, therefore I may have jealousy, this is false also; But however, suppose a deceitful person that never knew the work of Regeneration should speak of, ye Preach of the Light within, may not he be called a Dog, and disowned, and yet no division among us? for such are not of us, but contrary to us, and we are onely divided from them, and not among our selves; and had J. W. lived in the Apostles dayes, what would he have said, when some of the Apostles withstood others in some controversies, would not he have said ye are dissemblers, ye have not Unity among your selves, but are in confusion; and so and so; and also when some deceivers got up and Preached Christ and the Gospel, pretendingly for filthy lucre, and for covetousness, and had the form of godliness, and were sometimes conversant in the Churches, but the Apostles cryed against them and disowned them, though they were among the Churches; and Preached the Apostles words; but were the Apostles therefore divided, and deceivers, and in confusion, because of some such amongst them? Thou ignorant man, I tell

tell thee nay, no more are we, though Hypocrites may get the words of Truth from our mouths, for such are not of us, but we are divided from them, though among our selves in the Body of Christ of which we are members, we have Unity, Peace and Fellowship with the Lord, and one with another.

C H A P. X.

Concerning destroying the Whore, discovering Secrets, and sufferings, &c.

NOW I come to the third Particular about destroying the Whore, which J. W. saith he denies, *we do, his Reason is this, because we were not instrumental in Banishing the Popes Nuntios, Legates and Jesuites, nor have we stopp'd the Popes Pardons nor Indulgencies by our Preaching; and he saies, when did we cause Cross and Crucifix to be pulled down, and when was Bell, Book and Candle, Monasteries and Popish Hierarchy demolished by us; then he speaks of our running up and down and railing against the Ministers of the Nation, and giving them reviling language, and what we do in destroying the Whore, as if we would turn people out of one way of wickedness into another as bad or worse, and we delude the Whore more then any others, we bid her Repent, but withal, teaches her to reject the Word of God, and to reject Christ and disobey the Gospel, &c.* pages 185, 186, 187.

Answer. To all this I Answer, The Whore is the false Church, not onely the false Church of Rome, as J. W. seems onely to intimate, but the Whore is all that hath the name of Church, whesher they be National or Congregated Churches (so called) that do not witness, nor can prove that they are lawfully married to Christ, such whomsoever are the Whore, and against this Whore we are

ent to give our testimony against her by the Spirit of the Lord, in order to the converting people from her, and to destroy her, which we know the God of Heaven will effect by his Power in his own season; but he denies this, because we have not banished the Popes Nuntio's, nor the Jesuites out of this Land, &c. By the same Rule J. W. nor none of his Fellows, nor the Baptists are not themselves the True Church, nor destroyers of the Whore as they pretend; and while we are censured by them, not to be destroyers of the Whore, but one with her, or worse then she, by the same reason they give that we are such, they themselves are proved to be as bad as they say we are; For when did any of the Baptists banish any of the Popes Nuntio's, Jesuites or Legates out of England, and when did they stop the Popes Pardons and Indulgencies by their Preaching? And when did they demolish Bell, Book and Candle, and Popish Hierarchy, and pull down Popish Crosses and Crucifixes? If these be found Reasons alledged against us, that we are not destroyers of the Whore because thereof, by the self same Reasons J. W. and his Fellow Baptists are proved to be no destroyers of the Harlot, the false Church, but as bad as she, and upholders of her.

Secondly, But is this the way to destroy the Whore by Banishing, killing and destroying the persons of the Papists, and by laying violent hands on their Crosses and Monasteries? &c. I say no, for the destruction of the Whore must be by converting and turning people from her by sound Doctrine, and by drawing people by True Love from error and falshood to Truth and Righteousness, and not by killing and banishing, and doing violence to persons for their errors sake; but it is manifest that the Baptists would destroy the Whore, the Church of Rome, and all that differs from them in point of Religion on this wise, by killing and banishing persons, and this is clearly manifest by his own words, that they pretend to destroy the Whore by killing and banishing persons, which is a Spirit of cruelty which lodges in their hearts against the persons of people that differs from them, and it is the same spirit

rit: that is in the Whore of Rome, that would bring forth the same practice if it had as great force; but let me tell them this is not the way to destroy the Whore, but thereby they rather prove themselves to be of the Whore (bloudy and cruel) that drinks the bloud of the Martyrs and Prophets.

3. And whereas *J. W.* charges us with running up and down and railing against the Ministers of the Nation, Hereby it is manifest that he takes part with the false Ministry in opposition to us, and hath joyned himself to Baal, and hath charged us with deluding the Whore more then any others do; and if we turn any from the National way of Worship, and from the Papists, and if any turn from open prophanenesse to joyn with us in the way of the Lord, *J. W.* hath concluded such to be in a worse way of wickednesse, and to be more deceived in that state, then if they were Papists, Idolaters, or common prophane Persons, thus much his words signifie, for though (saith he) we bid them repent, yet we teach them to reject the Word of God, and Christ himself, as though Preaching Repentance were a rejecting of the Word of God and of Christ himself, which is ignorance and impudency in *J. W.* to affirm, who also doth signifie that such as turns from common Idolatry and open prophanenesse to our way, are in a worse condition with us then they were before; the Lord rebuke his ignorance as well as his lye.

4. And we do know that our Testimony against the false Ministry in these Nations hath not been ineffectually, but God hath blessed our endeavours, and converted many from the way of Error, in Doctrine, Practice and Worship, to the way of Truth and Righteousnesse; though *J. W.* reproachfully calls it running up and down railing and cursing of the Ministry, which is like the rest of his work; (to wit) falshood; for we have given a blessed and a precious Testimony against unrighteous ways, and not used cursed nor railing language; though we have spoken plainly and not flatteringly

ingly to them, neither have we as some of J. W.'s Brethren and Generation have done, cryed against them, for the end that we might dispossesse their Persons and possesse their Places, and Benefits, and Tythes, and Hire. These things have we not done, though I could mention some of the Baptists that have done it to my knowledge, like Hypocrites and self-seeking persons, I cannot but speak plainly seeing I am provoked to it, and to lay their own wickednesse upon them, and let J. W. defend such if he will, and he shall hear from me again.

5. Now I come to his fourth Particular about discerning of secrets, which he sayes he denyes, and that we do not discern the mystery of Christ his taking away the sin of the world, nor the mystery and the secrets of God manifest in the flesh, &c. These mysteries we are ignorant of, though we can discern who we have deceived by that spirit of Antichrist which guides us, and he speaks of some that have been mistaken in some things, and thus he saith, thy deceitful dealing is seen, and the pride of thy heart, &c. Page 188. 189.

As for discerning of Spirits, I do say it is the gift of God that God giveth unto his People, and there is such a gift in the true Church as discerning of Spirits and secrets; and this same gift God hath given some at this day, but that we discern not the mystery of Christ Jesus who is God manifest in the flesh, this is J. W. his accustomed language, to all of Tyes and falsehood, which I sum up to the rest of his Eyes; and as for our being guided by the Spirit of Antichrist and deceiving others thereby, this is spoken in his heart if not in his malice, and because he gives no proof for it, I pass it with the Answer of a plain question. And as for some of the persons of things which he imputes to us, suppose it be true which he saith, yet this proves us not to be dissemblers and deceived, as he concludes of us for want not the Apostle Paul who had the gift of discerning, sometimes mistaken, as particularly at the case of the High-Priest, and afterwards said he will not that it was Gods

Gods High-Priest; now *J. W.* would have charged Paul by the same rule he charges us, that he was ignorant of the mysteries of Christ, and led by the Spirit of Antichrist, and a deceiver and dissembler and deceitfull dealer, and that he had not the Spirit of discerning, but was proud in heart; Why? because he mistook a Person, but such false judgement *J. W.* spends in his haste and malice.

Now I come to the fifth Particular about Sufferings, and *J. VV.* saith, *It is not sufferings onely which make a Martyr, but the cause for which the sufferings are; and he bids leave off boasting in our sufferings, for Romish Priests though great Adversaries to the Truth, yet for sufferings they exceed us, and we suffer many times as evil doers, and there is a Spirit in us that waits but for an opportunity to make others to suffer; and he speaks of one that hath been threatened to be thrust out of doors by head and shoulders, and says you will be as free to execute punishment whosoever you obtain Power to enable you to do it, &c. page 190, 191.*

Answer. 1. As for sufferings we do confesse that we are and have been a suffering people under cruel persecutions even to death and banishment out of the Dominions where some of us have lived; and such our sufferings have been for the Name of the Lord, and for good Conscience sake, this the Lord himself from Heaven bears witness of daily; and then what need we care for all *J. VV.* saith with his lying Spirit to the contrary; and some of our Friends have been Martyrs, not because of their sufferings onely, but for the cause for which they have suffered; which is the direct cause of God and of a good Conscience, and *J. VV.* is never able to prove the contrary, though we do not boast of our sufferings as he falsely saith, nor do we look upon our selves to be the People of God, because we suffer, but we know we are the people of God and therefore we suffer, and herein is Christs words fulfilled upon us, who said, *as they have done unto me so shall they do unto you, and they shall speak*
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all manner of evil on you for my Names sake, and he that suffers as a Christian, it is a Testimony to him that he is of God, and that his Persecutors are of the Devil: 2. As for the *Romish* Priests who have deeply suffered, though I will not say for Truth and Righteousness sake, yet their sufferings are a shame to your Generation, who cannot suffer for that which you call the Truth, as they do for that which you call falshood, and do not they here shame you, who can suffer death for their Religion, but you *Baptists* that was lately tryed by Imprisonment, though at first many of you refused to swear as out of point of Conscience, yet afterwards the generall part of you did deny your own Principles, and did swear contrary to the command of Christ, and to what once your selves professed, and for which you were imprisoned, and thus you proved deceitful Persons, and Hypocrites, and such as would neither keep Conscience to God nor Faith to men; and 7. *VV.* himself came feebly off in this point as some well knowes, and so indeed he had need to plead that suffering is no good sign; seeing he and his Brethren could not suffer, no not so much as the *Romish Priests*, to their shame be it told, who were many of you in great confusion about that very thing of Swearing, some of you holding against it, and some writing for it, and suffering a while for refusing, and at last did swear, and so made your selves a scorn to your Enemies, and proved your selves to be in confusion, and treacherous to your own Principles and Consciences.

3. In that he chargeth that we suffer many times as evil doers, and not for the sake of Christ and Truth, we charge him to prove this in his next, or else silence shall be taken that he acknowledgeth himself to be a Liar and Slanderer; and as for our waiting an opportunity to make others to suffer, this is only his envious surmise; and for some threatening others, as he saith, and cursing them, having no better weapons,

weapons; this I account like the rest of his stories, not worth answering, though tis possible *J. VV.* judgeth of us by himself, as if we wanted Power to execute what our wills could do; this I verily believe is the state of him and his Brethren, for we have Power enough according to the will of God, and out of his will desires no more Power, though *J. VV.* wickedly suggests as if we would be cruel like himself, but this is but his imaginations, and not worth heeding, for God hath made us long-suffering and patient towards all men.

CHAP. XI.

Concerning the word of God and the Scriptures, and the word and writings truly distinguished.

NOW I passe over to his fifth Chapter, as finding little to oppose between the 192. page and the 205. excepting half a score of Lyes which I leave till *J. W.* and I meet, which I hope may be in a good season; and his fifth Chapter contains, *Concerning the Scriptures and the word of God;* and he charges us that we deny the Doctrine of the Scriptures of the Old and New Testament to be the word of God, and uses reproachful language concerning it, and speaks of one laying the Bible upon the ground and setting his feet upon it, and we delight to abuse the Scriptures, and are filled with rage against the Word of God, and that we foam out disdain against the Scriptures; and then takes in hand to prove the Scriptures to be the VVord of God, &c. page 205.

Ans. 1. Here is a grievous charge laid down and managed in manner as aforesaid; for it is utterly false that we use any reproachful language concerning the holy Scriptures, neither ever have I known any of us

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ever set his feet upon the Bible in contempt and abuse of the Scriptures, as he saith, though it is very true there was one *Richard Stokes* in the North of *England* that was then an *Anabaptist*, (so called) and so yet for ought I know, that did in contempt and scorn tread upon the Bible in the presence of many witnesses, so it may be *J. W.* mistakes one of his own friends and thinks he is one of ours, for it is not delightful in us to abuse the Scriptures, nor are we filled with rage against the Word of God, nor do we foam out disdain against the Scriptures, these things are utterly false.

2. This Testimony we have often given concerning the Scriptures, and here again I give it upon this occasion; The Scriptures are writings in which are contained many words of God, and may be properly called the words of God declared by writing, and as they were given forth by the Spirit of God, and no whit altered in Translation, they are a perfect Testimony of God, and his works, of Christ, and his Salvation, and of the Experiences and Testimonies of the Servants and holy men of God, and also in the Scripture is contained many words of the Devil, and the words of wicked men, so that the Scriptures are a true Testimony (as they were first given forth) of all these things, and we believe that the Scriptures were spoken forth by the holy Spirit, as the holy men of God were moved thereunto, and whatsoever is written ought to be believed and received for Truth, and a true relation given by the Spirit of God; but the Scriptures cannot properly be called the Word of God, for they are words and writings, and admits of alteration and change, and therefore cannot properly be called the word of God, but only a Declaration of the Word, and of that Truth which lives and abides for ever, and which must be believed and practised for Salvation; and the Scriptures do say that the Word of God was in the beginning, but the Scriptures began but to
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be written by *Moses*, which was many hundred of years since the beginning, and therefore the Scriptures cannot be the word of God which was in the beginnings; Again the Scriptures do say that the Word of God made the world, and lives, and abides for ever; but the *Bible*, the Scriptures did not make the World, nor can abide for ever, but will passe away as we see daily Books wears away, though the Truth therein declared of shall abide for ever, and therefore the Scriptures are not the Word of God which must endure for ever; and thus we do distinguish, and we would have all to do so, between the Book (the writings) which are most properly called Scripture, and that Truth, Salvation, Word of Life, and the things declared of in Scriptures, the one endures for ever, the other nor, the one is the Word of God, the other a Testimony of it; and thus we distinguish, and yet not denying the Truth and Life, and Salvation and Redemption, nor the Christ which the Scriptures speaks of, but fully acknowledging that they are infinite and everlasting, and the Scripture declare of these things but are not the things themselves; neither do we deny to ascribe all lawful Dignity and Title and Reverence to the Scriptures, but yet we cannot account them what they are not, nor give that honour to them which God gives not, nor which he appointed them to receive, though further we do acknowledge there is no other Gospel, nor way of Life and Salvation, nor no other Christ for Redemption and Eternal Life, nor no other Truth for substance but what is declared of in the *Bible*, which we do account as I have said as it was given forth by the Spirit of God, to be a true Testimony of all these things; this and such like Testimonies we have often given concerning the Scriptures; yet still acknowledged Christ Jesus to be the *word of Eternal Life*, he and no other, and yet this confession we make, not contrary unto or to oppose, but according unto the Scriptures, and our Testimonie concerning

cerning the Scriptures is so well known both by word and writing for these many years, that I need not here say much more in this case, onely that the Scriptures all along calls Christ the Word of God, and nowhere that I know of in the Scriptures doth it call itself the Word of God, but a Declaration and a Treatise, Luke 1. 48. 1.

And whereas J. W. saith, Is not the Truth exprest in the Scriptures eternal and incorruptible? and what lesse then an Almighty hand hath preserved that Book? and this is devised deceitful Doctrine to teach all men to hearken to the Light within them, thereby to turn away their minds from the Scriptures; And he mentions that Scripture the words of the Lord, and every word of God are pure, and the entrance of thy word gives Light, and my words shall not passe away, and whosoever shall be ashamed of my words, &c. page 208, &c.

Ans. To all this I answer, why is J. W. so blind as to bring this in opposition to us, as if he confuted us in something we held contrary to this, when as it is nothing so, for we say the same as these Scriptures testifie, that the Truth expressed in the Scriptures is eternal and incorruptible, yet the writings which are properly Scriptures will corrupt and change and alter, and we do know the hand of God hath been in preserving of that Book to this day, and our Benefic by the Scriptures are not the least of others, as I might instance in divers particulars, and we confesse fully to the Truth of all these Scriptures cited by him, and there is not any one of them opposite to us in any thing that we hold; but why doth he secretly here weave in his slander, as if we did direct People to the Light within them, thereby to turn their minds from the Doctrine of the Scriptures, which is utterly false, for we direct People to the Light of the Spirit of God within them, not contrary to, or to make void the Scriptures to them, but according to the Scriptures, and that they may come to the fulfilling of them, and witnesse the Truth wrought

in them whereof they speak, and therefore his secret slander is turned out of doors; and further he falls out in high terms, that God will punish such severely as do speak against the Scriptures, and do disdain and reproach them, and that do add to or take from them, and against such as do vent their rage against the Scriptures, and tread them under their feet, as the Adversaries of Christ, the Preachers up of the Light within do, saith he, who are Blasphemers of God and his Truth, when they cast the Scriptures on the ground, and call the Scriptures lifeless, &c. page 212.

Answer, These Threatnings and Judgements do not belong to us, as not being guilty of his charge, to let the judgement be to himself, for we are not guilty, but he guilty of wickedness in charging us so falsely, like as if he had given up himself to rail and accuse the innocent; for be it known to J. W. we esteem as well and truly of the Scriptures as he doth; And thus I count it a sufficient answer to deny his false Charges, and to turn back his own sentence to him again, God will punish him severely for his wickedness.

CHAP. XII.

Concerning the Infallible Teacher, and that it is the Spirit of God, and not the Scriptures.

NOW I shall proceed to J. W. his Proofs, That the Scriptures are an Infallible Teacher of the Doctrine of Salvation, &c.

To which I Answer, this is a false assertion; for first the Scriptures as he hath confessed, are subject to change and alteration, and that which is so is not infallible, for that onely is infallible which admits of no change nor alteration; but such are not the Scriptures (the writings) and therefore not infallible, though it is alwayes acknowledged-

acknowledged the Truth and Way of Salvation declared in the Scriptures are Infallible.

Secondly, This assertion seems absolutely to deny the Spirit of God and its Teachings, which is given in the new Covenant unto all that believe, for God hath promised, *I will put my Spirit within them, and pour it upon them, and they shall need no man to teach them, but as that spirit teacheth them*; And the spirit was promised by Christ that it should be given to lead into all Truth, and be the Everlasting Comforter, and it is the spirit that quickeneth and gives Life, and Sanctifies and Teaches to do the Will of God, all this the Scriptures testifie, and not as if the Scriptures were the Teacher, the Comforter, the Leader, but the Scriptures say the spirit doth all this; but *J. W.* has accounted the Scriptures to do all, and accounts not of the Spirit to do any thing, for he hath hardly mentioned it in this case, and thus his folly and weakness hath appeared; in giving the Scriptures Authority above the spirit, and as it were dis-throning the spirit that gave forth the Scriptures, and exalting the Scriptures in its place; but we say, that its the spirit that works all things in order to mans Salvation, *God works in us to will and to do all good things* by his spirit that he hath given us, according to the Scripture, and not contrary to it, for the spirit is Infallible which gave forth the Scriptures, but the Scripture is changeable in translation and interpretation, as we see by experience, and therefore not infallible; And though *J. W.* say,

First, The Scriptures do make mention of all Works of Righteousnesse, which ought to be observed by the sons of men.

Secondly, And the Scriptures do most severely forbid all works of wickednesse which ought not to be done.

Thirdly, And the Scriptures declare of the Promise of Peace and Happiness which ought to be embraced.

Fourthly, And the Scriptures speaks of the punishment which God would inflict upon sinners: Those are four of his Reasons
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page 216. by which he would prove the Scriptures to be the Infallible Teacher of Salvation.

Answer, Though it be true that the Scriptures do declare of every work of Righteousness which ought to be done, and of works of unrighteousness which ought not to be done, and of the Promises of God which ought to be embraced; yet it is the Spirit of God that teaches men to perform and observe that Righteousness which ought to be done, and to deny that wickedness which ought not to be done, and to receive the Promises of God; though I say, the Scriptures declares of these things, yet it is the Spirit of God that gave forth the Scriptures that teacheth and leadeth into these things that the Scriptures speak of; and it is that Spirit that is the infallible Teacher, and the Scriptures are onely a declaration of the things which the Spirit is infallibly to teach; and as for thy fourth Reason, though generally the punishment of sinners is declared in Scriptures, yet it were an easie thing to mention particular punishments for particular people upon particular occasions, which the Scriptures do not make mention of; for I am of that mind, that some of his Fraternity are at this day under a punishment for their sin which the Scripture makes no particular mention of, and if he scruple it in his next return, J. W. shall have particular instance in our next reply; so that this reason is partly true and partly false, also *Deut.* 28. 61. is signified that there are Plagues and punishments for sinners which are not mentioned in the Book of the Law; and as for thy 5, 6, 7, and 8, Reasons to prove the Scriptures are an infallible Teacher, all of them are much like the former, and the same answer in kind may be said, as thus, we acknowledge the Scriptures declares sufficiently for Truth and Righteousness, and against deceit and unrighteousness, and of the Promises of God, and threatnings for sin, &c. Yet still this proves not the Scriptures in themselves infallable to teach infallibly, but as I have said, it is onely the Spirit of God that is the infallible Teacher, into all that Truth which the Scriptures

tures declares of, and by the Spirit men receives power to be the Sons of God, and to do his Will, and not by the Scriptures; and thus we give the Spirit of God its prerogative and privilege, and the Scriptures also what belongs to them, but we dare not give that dignity to the Scriptures which belongs to the Spirit of God, thereby abridging the Spirit of God of what belongs to it, and setting up the Scriptures in opposition to it, as *J. W.* hath clearly done for want of knowledge and understanding in the Mysteries of God: Again he saith, *The Scriptures are very far in Authority and clearness before any spirit or light in any mortal man in the world,* page 218. Whereby he hath clearly given more dignity and authority to the Scriptures, then he hath to the Spirit of God, and so hath set up the Scriptures above the Spirit, which is direct error, if not Blasphemy, that he should say, *any thing is far greater in Authority and clearness, then the Spirit of God which dwells in mortal man, even in his Saints;* and thus the result of *J. W.* his Reasons and Arguments about Scriptures, is a clear denial of the Spirit of God, and setting the Scriptures above it; furthermore he saith, *VVhatsoever doth make manifest is Light, the Scriptures doth make manifest the Mystery of Salvation, therefore the Scriptures is Light;* Again he saith, *That the Scriptures are the more sure word of Prophecy which Peter speaks of, which was as a Light which shined in a dark place, & the Commandements of the Lord is Pure, and the VVord is a Lamp unto the Feet;* Then he speaks of the powerful Operation of the Doctrine of the Scriptures upon the Hearts of such as believe, which doth convince and convert, and turn from darkness to Light; and how can their Doctrine be from the same inspiration which is against the Doctrine of the Scriptures? page 219, 220. 222.

Answer, Here *Joseph Wright* hath jumbled some illiterate Logick, which may be proved false, as thus; the Scriptures (its true) doth declare of the things that ought to be done and believed, and the things that ought not to be done, as to the general part of things; Yet there

there are many particular Actions and things which the Scriptures do not make manifest, and we would have J. W. to leave a little room and work for the Spirit of God, and not thus utterly to reject it; for the scripture saith, it is the Spirit that reveals the Things of God and the Mystery of Salvation, and not the scriptures, viz. the writings, and that sure word of Prophecie which Peter speaks of, that was as a Light shining in a dark place, was something more sure then the very words which Christ spoke with his mouth to them, which were written by Matthew, and the light which shone as in a dark place, to which they were to take heed, was more sure to them then Christs words which were written and were scriptures; and thus J. W. may see his mistake and perverting of scriptures, if he will be but sober and reasonable, and that the Commandment of the Lord is Pure, and the word is a Lamp, we do not deny, but gives as full witness of, as J. W. can do, and therefore he needs not cite these scriptures to oppose us, for its thy malicious Spirit that opposeth us not the scriptures, for we acknowledge to the truth of these scriptures, by the Spirit which gave them forth, which is greater then the scriptures; and as for the powerful operation of the Doctrine of the Scriptures, it is not of themselves that they do operate in any, but it is by the Spirit that gave them forth, which worketh in the Hearts of Believers, to comfort and refresh with the Love of God, and it is the Spirit according to the scriptures that doth convince and convert, and not the scriptures without the Spirit, as J. W. would say; and it was the Gospel that Paul Preached; that turned them from darkness to Light, and not the writings which say, that the Gospel is the Power of God, and not the writings, and it is most ignorant in J. W. to intimate that our Doctrine is against the Doctrine of the Scriptures, this I shall account amongst thyanders, and it is not the least of them.

And whereas thou thyself art high in high words against us, that we must consider and leave our inventions, else sin will

will lye at our doors, and our bloods will be upon our heads. 85c. and there is no less then four lies in thy last page, but these words are to thy self and not unto us, for we are not the persons concerned, we follow not vain inventions but we are saved out of our blood through Jesus Christ, and for J. W. now to exhort us to repentance, when as in page 47. he hath given absolute judgement on us without limitation, That the mist of Darknes is reserved for ever for us. This is a direct contradiction which shews what spirit he has been guided by in all his work; And thus we have searched and examined J. W.'s whole work from the beginning to the end, and given an answer to the material parts thereof, saving that we have not mentioned many lies and slanders which we have passed over, and do reserve them till we come face to face, otherwise till our next reply; and what we have written, we must commit to the judgement of the Spirit of God in all sober persons, who may for their own edification, compare his work and ours together, and truly weigh each of them in the ballance of equity, and to the spirit of sound judgement, and to the Fear of the Lord all are committed and commended in the reading and considering and judging of these things.

Last of all, for a final Conclusion for present, if it be supposed by J. W. that this is not a sufficient Answer to his Book, I do propound unto him this further, in order to the satisfaction of any sober persons, if any be doubtfull in this case; That first both of us may agree to appoint a convenient time and place for a meeting to dispute it out face to face; that which yet remains in controversie between us. 2. This being done, that all his Friends and ours that are doubtfull or desirous of such a thing, may have knowledge of it. 3. That in such meet-
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ing no foul reflections, nor impertinences, nor bitterness of Spirit be allowed on either part, but discretion and moderation. 4. I shall first take in hand to prove a very great number of Lyes, contradictions and falshoods in his Book. 5. Then I shall hear his Defence for himself, and his Objections against any thing in ours, and answer them, and after this manner shall be our proceedings, if we do meet; Its true, times and seasons are unsuitable for such a meeting and work, yet rather than any Detriment should fall upon the Truth, or the cause of preaching the *Light within* be endangered to harm, I am willing to hazard the greatest adventure, hoping we may do such a thing if necessity require, in that Wisdom and Prudence as may not offend any; This I shall leave as my farewell to my *Antagonist* at this time, and thus seal up the whole sum.

E. B.

THE END.

ERRATA.

IN the 6. page of the Preface line 5, for *contra.* read *contrary*, in the 7. page of the Preface line 27. for *this work* read *his work*, in the 2. page of the book line 9. read *we vindicate*, l. 14. read *and his pleading against free-grace to all confused*, p. 3. l. 29. for *own while* r. *one while*, p. 6. l. 31. for *arise* r. *self*, p. 17. l. 29. for *arising which* r. *arising with*, p. 27. l. 9. for *then* r. *their*, p. 31. l. 13. r. *Ignorant of it*, p. 48. l. 22. for *receive* r. *reverence*, p. 50. l. 11. r. *tell Lyes*.